

The Japan Christian Quarterly

Sponsored by the Fellowship of Christian Missionaries

RAYMOND P. JENNINGS, *Editor*

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Providing a Glimpse into JAPAN'S OTHER RELIGIONS and Christian Attitudes Toward Them

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THE JAPAN CHRISTIAN QUARTERLY

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The Editor's Exegesis

This issue of *The Japan Christian Quarterly* bears the title-theme: "Providing a Glimpse into Japan's Other Religions and Christian Attitudes Toward Them." The word "glimpse" is used to acknowledge the fact that the coverage provided is only partial and far from adequate. One single issue could hardly do justice to so broad a theme. Especially lacking is material relevant to post-war Shinto, a field almost untouched by Christian writers in either Japanese or English in recent years. Yet in spite of the limitations *JCQ* believes that this issue can provide its readers with a very revealing and worthwhile glimpse of the present religious situation in Japan.

In the realm of Japan's Other Religions the issue begins with an article by missionary Tucker Callaway dealing with a specific aspect of Buddhism: its world view. This is followed by Sakae Kobayashi's revealing treatment of *Soka Gakkai*, one of Japan's flourishing *new* religions (described by one writer as growing "like weeds in the Spring rain"). Next comes an article to which some readers may object: the story of how one man turned from Christianity to Buddhism. Yet surely it will do many readers good to read this! Finally there is an introduction into the world of youth's attitudes toward religion by a young missionary who shares his own experiences with Japanese students.

In the area of Christian attitudes toward these other religions *JCQ* provides a summary of a survey of missionary attitudes conducted especially for this issue. This is followed by an article on methodology in the study of religions by a young Fulbright Scholar now in Japan doing research. Finally, *JCQ* offers "A Strategy for the Christian Ministry in Japan" by the "dean" of Christian scholars in the field of religion in Japan, Antei Hiyane. This article is placed last simply because it seems the logical place for it. In many respects it is the most important article in the issue. To all of this interesting reading is appended a bibliography and an introduction to three institutes doing research in the field of religion for the "further study" of interested readers.

To this selection of "theme articles" are added articles on other subjects which, incidentally, are not completely unrelated since the question of moral education and the use of the Bible as teaching material are a very definite part of the religious picture in Japan. *JCQ* feels especially privileged to be allowed to print the address of the honorable Mr. Hasegawa.

This issue of *JCQ* contains some changes in format proposed by our readers. This, as the reader will notice, includes the use of smaller type in some articles and the adoption of a two column style for some of the regular features. This accomplishes the purpose of allowing the inclusion of more material in the same space. This step is taken because readers have frequently referred to the larger print as extravagant. The reaction of our readers to these changes is of concern to the editorial staff and any expression of

opinion would be welcomed. Two articles in this issue appear in the usual style and type to allow comparison. Book reviews and the feature "The Religious World" are longer than usual in this issue because of the relevance of material included to the theme.

JCQ is, as its masthead indicates, an "independent journal of Christian thought" sponsored by the Fellowship of Christian Missionaries in Japan. As such it invites the interest and participation of all Christian workers in Japan, foreign and missionary alike, in its journalistic efforts. In the hope that our readers will want to make suggestions and submit materials we are indicating below the themes of the next three issues.

The Editor wishes to express his gratitude to Mr. William P. Woodard, Director of the International Institute for the Study of Religions and Chairman of the Publications Committee of the Fellowship of Christian Missionaries in Japan for his invaluable help and friendly advice in the preparation of this issue.

Yours in His Fellowship,
The Editor

Future Themes of *The Japan Christian Quarterly*

July 1958 *The Japanese Pastor*—Deadline for materials, May 10.

October 1958 *Christians and the Problem of Peace in Japan*—

Deadline, August 10.

January 1959 *Japan's Protestant Tradition*—Deadline, November 10.

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Send us your suggestions and articles !

Editorial

Religion in the News and the "News" in Religion

April 1958 in Japan finds Spring in the air and religion very much in the news. Hardly a day goes by without the daily press giving space to some item *related* to religion. Mid-March saw a colorful roof-top ceremony in downtown Tokyo marking "the first festival at the shrine housing an image of Myoken, a national treasure enshrined... as the guardian spirit of Yomiuri Hall." The same issue of the *Yomiuri Japan News* (March 18) reported at length on the protests being registered against methods being employed in raising funds for Shrines. Tokyo authorities have asked sponsors of drives to raise over 1,270 million yen for Meiji and Yasukuni shrines "to exercise greater care in respect to the manner in which they are pushing their fund drives." Such items are not unusual.

New Year's Day saw record crowds at many shrines and temples. *Japan Times* (December 31, 1957) noted that "Mindful that New Year offerings account for 40 to 50 per cent of the year's total, the priests and monks are going out of their way to draw big crowds." It reported railway sponsored lotteries for New Year pilgrims, special air line flights—even a special "90-minute pilgrimage of the Ise Shrine, the Atsuka Shrine in Nagoya and Kashiwara Shrine in Nara" for "the benefit of those who would like to visit famous shrines but cannot spare the time..."—and special police precautions for the handling of the crowds. In February *Daruma* dolls made the news with record sales anticipated because of the business depression; "Merchants who purchase Daruma paint the eyes on the dolls when their wishes are met" reported *Yomiuri*.

February also saw the report of a gift of ¥810,000 in relief funds and some 10,000 pieces of clothing to flood victims in Ceylon by The Japan Buddhist Federation; special lectures for foreigners in Tokyo sponsored by the *Nihon Kaiken Domei* (Society for the Revealment of Occult Japan) "based on the premise that it is incumbent upon Japan's intelligentsia to clarify the fundamental aspects of Shinto, which have been so misunderstood both here and abroad"; a police probe of the death of the Chief Priest of a temple in Kanagawa Prefecture who died while engaged in mid-winter "ascetic exercises" with other priests at a mountain temple—the third priest to die in such "exercises" at the temple.

There was also the news that "the first full-dress astronomical observatory

in Kyushu" had been completed in Chikugo, Fukuoka Prefecture, by the *Ananai Kyo* a religion professing to preach the "spirit of the universe" and defending the construction of the observatory ("equipped with up-to-date paraphernalia, including a 150 millimeter refracting equatorial telescope and a reflex equatorial telescope complete with a 200-millimeter Schmidt camera") by explaining that "Only by probing the real nature of the universe can we grasp the real nature of man." Something of the "real nature" of man occasionally got into the news, too. A Buddhist missionary from Osaka attempted suicide in Lake Biwa—"His missionary work brought him into contact with more and more women; his wife became more and more jealous" reported *Japan Times*, "Was he to give up his evangelical work for the sake of conjugal harmony? He decided he'd end it all..."

The interested Christian observer of this passing pageant of religion in the news is at once conscious of the scope and the superficiality of religion in Japan. The old religions have touched and affected every area of life. To separate Japanese religion from Japanese culture would be well nigh impossible. Religious significance may well have disappeared long ago but countless daily activities and habits still bear the imprint of religious origins. The so-called new religions, likewise, cover the whole gamut of human experience. Called by some "pseudo-religion" they delve into pseudo-science, pseudo-psychology, and pseudo-what-have-you. The sociological and psychological significance of these popular faiths cannot be minimized. Beyond question the Japanese emancipated from feudalism and set on the road to democratic living, are, above all else, a *religious* people.

But this must immediately be qualified with the observation that much that appears as religion is very superficial. This reflects, perhaps, the preoccupation of the Japanese with *form*. In the milieu of religious activity the average Japanese never seems to come to grips with ultimate questions. Or, perhaps more correctly, he responds to the fundamental soul-searching questions of religion by escape into a maze of religious rites or pseudo-intellectualism and philosophical speculation. The Japanese seldom shows himself, the *real* man, to another. One is led to wonder if he knows himself; if he is not afraid to confront the *real* self with which religion to be vital must be concerned. Indeed, Fumio Masutani, a well known Japanese writer and lecturer, in a recent issue of *Japan Quarterly*, writing on "Religion As We See It", rather blandly admits that Japanese are "relativists", and acknowledges that while capable of rational thought they "have not the courage to carry their reasoning through to the end."

In the same magazine a German Jesuit of more than twenty years experience in Japan observes that "Religion has always sat lightly with the Japanese." This writer, Joseph Roggendorf of Sophia University, asserts that Japanese intellectual curiosity "abdicates" in the presence of religion. He claims that what men like Hitler and Stalin attempted to do in confining the Church "to the sacristy" has been accomplished in modern Japan "without martyrs and without rebellion." This results in what both the Catholic Father and Professor Masutani clearly recognize in Japanese religion—the tendency to sentimentality and the tendency to syncretism. The Japanese, says Masutani, are "incapable of a firm choice between two or more alternatives."

The significance of this for Christian evangelism is obvious. To say "Choose you this day..." to a man incapable of choice, even though invested by God with that prerogative, is almost meaningless. If he endeavors to choose and that choice is sentimental rather than volitional its consequences are inconsequential, possibly even inexcusably dangerous. If the "choice" amounts to a syncretistic incorporation of the *new* element of faith into an *old* pattern of living the result is similarly without meaning or value. Devoid of any sense of the *necessity* of a choice an appeal for decision can result only in a half-hearted resolution and luke-warm commitment. The necessity of making clear-cut distinctions between good and evil, right and wrong, the necessity of choosing sides in the struggle of life, must be indisputably established before any urging to decision can be effective. In this the Japanese mind (and at least in this regard such an entity can be recognized) is not prepared to accept such a necessity. Thus the popular conception: Religion is religion; there are many roads to the top of Mt. Fuji; all rivers flow into the ocean.

How can the average Japanese be impressed with the necessity of choice? Certainly not by logical argument nor emotional appeals. The answer is to be found in a *creative conversation*, not only with individuals but with the culture (religious culture, if preferred) itself; a conversation not only of words but of lives. The now trite observation that Christianity won the Roman Empire because the early Christians out-lived, out-thought and out-died their pagan adversaries, must not be forgotten. The validity of Christian faith must be demonstrated in the quality of the life of the believers. If those who have made a choice *live* differently, others will look and listen.

To be effective such *conversation* must embrace two elements. One is the *recognition of risk*, i. e., the realization that in engaging in such conversation one may, himself, be proven wrong. Conversation entered into with the sole motive

of convincing another of his error is something short of Christian. The conversation must begin in the spirit of willingness to be shown one's own error, if such be the case. When Christian evangelism is shorn of this risk or is afraid to accept it, it compromises itself. Risk is always an inherent part of Christian witness. Paul in exhorting the "spiritual minded" to restore those who had fallen, cautioned them to "consider thyself lest thou also be tempted."

But this *risk* is counter-balanced by the *confidence of conviction*. Evangelism without the undergirding of the conviction of the essential rightness of what it is attempting is singularly ineffective. The needed *conversation* must be more than the conference-table type of approach that aims only to produce understanding and cooperation or to construct a compromise brand of least-common-denominator religion acceptable to all and offensive to none. The Christian enters into *conversation* with his protagonist with the unshakable confidence that he is right. But this confidence is a humbling thing. The Christian is right not because of any personal qualification or any superiority of logic or intellectual ability. He is right because God has granted to him *His* revelation. Christianity is the Gospel of Grace; the evangelist is the recipient of Grace and there is no place for arrogance or for boasting. Confidence the Christian cannot help but have, but *never* pride.

The depth of the evangelist's confidence is the measure of his effectiveness. P. H. Blyth, an occidental Buddhist, has penned words worthy of the Christian's consideration:

Here lies the vital question which men and women must ask themselves: Do my beliefs (that is, those principles upon which my actual, daily life is led) need defending? Do I become uncomfortable and uneasy when they are attacked? Is there any scientific discovery, any possible historical research which could overthrow them? Suppose Buddha never really existed; suppose the story of Christ was a tremendous masterpiece of fabrication, where do I stand, what becomes of my religion? If you can view such possibilities with equanimity, you are a real Buddhist, a real Christian: you do not depend upon any so-called fact of time or space. You know that God is 'love', whoever said so. You yourself are Buddha though Shakamuni were a liar and a thief. You will forgive your enemies even though Christ should forbid it. You are one with Christ, one with the tadpoles in the pond in God.*

* Quoted from a book review by Blyth of Taisei Michihara's *From Buddha to Christ*, in *The Cultural East*, vol. 1, no. 2, July 1947, p. 47.

Though there is much in the statement that could be questioned the basic sense of *confidence* which it commends, the profound conviction of rightness which it poignantly expresses, is the underlying motive of evangelism and that which in itself becomes evangelism.

In the tension between these two elements, the *confidence of conviction* and the *recognition of risk*, the Christian enters into conversation with those who do not share his revelation, the *Truth* God has entrusted to him. In effect he says "I am confident that I *am* right *but* if I am wrong I want to be shown." Christianity, being more revelation than religion, is inevitably and irrevocably intolerant. It cannot bear the worship of false gods, the preaching of un-truths or even of half-truths. And yet the Christian, himself, cannot be intolerant of those whom he confronts with his intolerant revelation. This is a fine but essential distinction the Christian evangelist in Japan dare not forget. Persons must always be respected as persons. The "heathen" is no less a creature of God than the Christian and until he enters the embracing fold of God's self-revelation in the Christ he must be accepted and respected for the truth he has attained to outside of that fold.

In the simple act of accepting another as a person and by respecting such truth as he professes, the Christian evangelist by his spirit does more than by all his words to impress upon the other the uniqueness of Christianity; in his manner of life he demonstrates the validity of the choice he, himself, has made and confronts the other with the necessity for choice. The Japanese reverence for the indefinable *kami*, for instance, can (indeed *must*) be transformed into worship of God as revealed in the Christ, if it is accepted and recognized for what it is, man reaching out to "the unknown God." Christianity—the Gospel of Christ—does not destroy but rather fulfills the truth that man without Christ can *sense* but can not *know*.

To borrow a phrase of W. E. Hocking, "The all-silent God becomes the all-speaking God, if we know how to listen." *If we know how to listen*. The evangelist begins by teaching men *how to listen*. When men have learned how to listen God speaks. The present hour in Japan calls for evangelists who by entering into creative conversation with Japanese, and Japanese culture, can teach men how to listen.

This issue of *The Japan Christian Quarterly* and the varied material to be found in it is dedicated to intensifying the conversation underway. In the midst of this conversation our earnest prayer is: *Speak, Lord, Speak*. This is the "news" in religion, the confidence of the Christian evangelist: God *does* speak. God *has* spoken. God *still* speaks. Our Gospel *is* still the good news of the Christ.

R. P. J.

JCQ is happy to present this article, a comparative study of one of Buddhism's central doctrines, by one of the few missionaries in post war Japan who has attempted to come to grips in a scholarly way with Japan's traditional religions. For the Christian who seeks to know more about Japanese Buddhism this article should prove more than interesting reading.

The World-View of Japanese Buddhism

TUCKER N. CALLAWAY

In the most recent edition of the Japanese Buddhist Quarterly, *The Young East*, we find these words:

Here lies the fundamental difference between Buddhism and most other systems, i. e. other systems can be brought to an objective plane and scrutinized, whereas Buddhism requires a non-bifurcation of the subjective and objective planes or realms. Without this perspective of Buddhism, it usually results in a distorted... picture of what Buddhism purports to be. (Winter, 1957, p. 19)

Certainly this is the heart of the matter. The essence of Japanese Buddhism is the denial of all distinctions between the subjective and objective realms. In Christian theology we read much about the *I-Thou* relationship. A Christian believes that in addition to himself there are other persons whom he can love or hate. In particular, the God of Christianity is thought to be *other* than the man who worships him. This God is the creator of persons and of the universe in which they live. The people and the things which God has made are objective to him and to each other. Buddhism of the type practiced in Japan holds that this belief in the objective distinction between persons and between the various things which constitute the universe is the fundamental error. All unhappiness springs from this error. So long as a man believes that he and his neighbor are separated from one another as objective entities, he is lost in the mist of illusion. Only when the knower comes to realize that everything he knows is of the substance of dreams does he wake to a knowledge of reality. To gain this realization is the *summum bonum* of Buddhism. This is Enlightenment. All the doctrines of the various sects, no matter how diverse they may appear on the surface, have as their ultimate purpose to portray the non-pluralistic nature of things and to lead the mind to an experiential understanding of this non-pluralism.

This is not something peripheral, like the Christian doctrine of *pre* or *post* millennialism, which may be debated by the scholars, but which is not essential to the adherent's salvation. This is the soul of Buddhism. To ignore the concept of non-pluralism in Buddhism would be equivalent to ignoring the concept of an objectively real living God in Christianity.

Non-Pluralism Often Overlooked

The centrality of this doctrine of non-pluralism is, however, easily overlooked if we confine our attention to the practice and belief of the nominal Buddhists of Japan. *The average Japanese Buddhist has given little attention to the doctrinal content of the religion which he receives automatically as a family heritage.* Aside from weddings, funerals, occasional visits to the temple to say masses for the dead or to celebrate some special festival, the common Buddhist has scanty contact with his religion. Such a man is Buddhist in name only. He knows little if anything concerning the philosophical presuppositions of Buddhism.

The doctrine of non-pluralism is also often overlooked by Buddhists who are making an earnest attempt to practice the teachings of the sect to which they belong. Most serious Buddhists would classify themselves as seekers. By their own admission they have not yet discovered the essential truth of their religion. From the point of view of the Enlightened they are still naive realists living under the illusion that the phenomena of their daily experience are related to objectively existing entities.

The belief in non-pluralism is frequently concealed even in the stated beliefs of those who have experienced its reality in Enlightenment. Sometimes this experience will come to those who have had no training in abstract expression. Through the intuitive insight gained in Enlightenment they have become aware of the illusory nature of things. When asked to explain the substance of their experience, however, they can speak of it only in terms of parables or anecdotes or in the form of religious beliefs about gods, heavens, etc. Not only the uneducated, but the great Buddhist masters often cloak their non-pluralistic belief in symbols and religious personifications. In this way they attempt to make the way to Enlightenment more accessible to the common man.

Personification of Non-Pluralism

Doubtless the best example of the manner in which the essential reality of non-pluralism is described in figurative terms is found in the teachings of the Jodo-Shin Sect (this sect henceforth to be designated by the abbreviation *Shin*). The adherents of *Shin* put their trust in the all-compassionate and all-wise deity, *Amida Buddha*. On the one hand, Amida is held to be the eternal source of all things; on the other, he is said to have lived upon earth as a man who became a monk, Dharma, and ultimately attained Enlightenment.

According to the chief scripture of *Shin*, Dharmakara was once a king, but gave up his throne and his wealth to follow a great Buddha in the search for truth. In the words of the scripture itself, the story runs as follows:

There was a king who, having heard the sermon of this Buddha, felt a great joy in his heart and conceived an unsurpassed aspiration to seek into truth. He abandoned the land and the throne. He became a mendicant and was called Dharmakara. . . . The *bhikshu* [Dharmakara] said to the Buddha; "... I pray, condescend to expound to me what were done by all the *Tathagatas* to realize the Pure Lands! Having listened to your word and having practiced the Ways as directed, I will accomplish what I desire to have." At this the Buddha . . . spoke to him saying: "... If one be sincere in effort and if the effort to seek be enduring, the end can surely be attained. . ." Thereat, the *bhikshu* having listened

to what Buddha . . . had to tell and having seen all the sublimities of the Buddha lands, vowed unsurpassed great vows. Serene sat his mind; impartial and pure was his will . . . For five *kalpas* [a period of time of tremendous and incalculable length] his meditation and thought lasted, to think out the untainted and sublime ways to adorn his Buddha country. And the end was attained. . . (For the whole story see the *Shinshu Seiten*, Hawaiian Edition, pp. 13-28)

During the five *kalpas* of meditation Dharmakara (*Hoozoo Bosatsu* in Japanese) devised forty-eight conditions which he vowed must be fulfilled before he would be willing to attain Enlightenment for himself. These conditions, the chief of which was the eighteenth, were mainly concerned with bringing other beings into the delights of a wonderful paradise called the Pure Land. After reporting these forty-eight vows to his teacher, Dharmakara then set to work to attain their fulfillment.

For innumerable long *kalpas* he amassed incomprehensible virtues of a *bodhisattva*. No consciousness of greed or anger, no consciousness to harm others betook him. . . . No form, sound, smell, taste, touch, or conception molested his thought. . . . As he abided in the *Laws of Void, Formlessness, and Desirelessness*, nothing was done by him and nothing happened to him. He saw that all are but shadows. (*Loc. cit.*)

At last, about ten *kalpas* ago, Dharmakara was successful in fulfilling his forty-eight vows and attained Buddhahood. Since then he has devoted himself to bringing those who trust themselves to the power of his vows into the Pure Land to dwell with him in eternal delight.

Many pages of the *Shin* scriptures are given to a description of the Pure Land. This summary statement will serve as a sample:

The ground of that Buddha country is made of nature's seven gems—gold, silver, lapis lazuli, coral, amber, clam, and agate. The land is wide and extensive; it knows no bound. Things come and go, and cross one another. Bright shine the lights: superb is the beauty. Pure and grand is the splendor. . . . And there are also no such Great or Small Seas, valleys, gutters, wells, and wadis. Because of the great and wonderful power of the Buddha [Amida] one can see these the moment one desires to see. And also there are no such evil worlds as hell. . . . It is neither cold nor hot, being always harmoniously well-fitted and pleasant. (*Loc. cit.*)

The adherents of *Shin* are taught that they will enter the Pure Land at the moment of their death if they have had an experience of faith in Amida. The ground of this doctrine is the Eighteenth Vow made by Dharmakara as related above. The main portion of this vow is stated thus:

If the beings of the ten quarters [the universe including all heavens and hells]—when I have attained Bodhi [Enlightenment]—blissfully trust in me with the most sincere mind, wish to be born in my country, and think (*one to*) *ten times*, and if they are not so born, may I never obtain the Highest Perfect Knowledge! (*Loc. cit.*)

The crucial words here for *Shin* doctrine are “think (*one to*) *ten times*.” Upon this expression is based the way of salvation advocated by *Shin*. All who experience One Thought of Amida will enter his paradise. The term One Thought denotes the moment of realization in which faith in Amida is born. Those who have experienced One Thought have entered what is called the Unretrogressive State. They will never slip back into hell. This moment of faith has bound them forever to Amida. Their entrance into the Pure Land at the time of their death is now certain.

Salvation by Faith

Following the experience of One Thought, the believer lives out the remainder of his life in the spirit of gratitude to Amida for everything he sees, for everything that happens to him. He senses the presence of this benevolent Buddha in his own heart, in the people around him, in the very blades of grass under his feet. Dwelling in the Unretrogressive State he is continuously filled with the joy of the hope he has in Amida. As an expression of his joy and gratitude the believer repeats the Name of Amida times without number. This Name is the expression *Namu-Amida-Butsu* (Hail, Amida Buddha).

It is evident that *Shin* teaches salvation by faith rather than works. The One Thought saves; any good works which follow are an evidence of the new life which that experience inaugurated. It must not be supposed, however, that any person who desires may freely choose to trust in Amida. The One Thought is strictly a gift of Amida. If it occurs one receives it with thanks; if it does not occur there is nothing which can be done to obtain it.

Though there is much more to be said, this brief outline of *Shin* doctrine as it is popularly taught is sufficient to illustrate the nature of the metaphorical terminology employed. Taken at its face value, this doctrine seems to contain many striking similarities to that of Christianity. Christians who seek to fit *Shin* teaching into the framework of their own realistic presuppositions will, however, have ceased to deal with Buddhism. *Shin* is Buddhist. It can be understood only when viewed from the standpoint of Buddhist presuppositions. The chief of these is that there is no distinction between subject and object. Buddhism is non-pluralistic.

Shin teachers readily admit that there is no historicity to the story of Dharmakara and his forty-eight vows and his efforts for "innumerable long *kalpas*" to amass merit in order to produce a paradise and to provide a means for other people to enter it. Historicity implies objectivity: things actually happen; men live and die. From the Buddhist point of view there is no history; there are no actual events; there are no objectively real men to live or die or to be saved. If we think such things are more than fleeting dreams in the mind we dwell in the darkness of illusion. As a particular being, Amida exists only as dream-images exist. A careful reading of the description of Dharmakara's quest for attainment and of his Pure Land given in the above quotations will indicate the non-objectivity, the idealistic quality, of the phenomena described.

On the other hand, as a term to designate your own mind—which is the only mind in existence—the name Amida can stand for the whole of reality. Amida, your mind, The Mind, is eternal and universal Being. All particular things are produced in this eternal Amida, but they never gain any degree of objectivity. The sands of the shore, the stars of the sky, the dear face of your child, the words which you now see upon this page, and the page itself, are in no sense outside your own mind. That mind is the beloved Amida. That Mind is all there is.

The Pure Land which Amida produced is the land of your own thought when you realize that nothing which you see, or hear, or touch, or taste, or smell, exists beyond your idea of it. This land is Pure because it has no substance. You can bathe in ink and yet remain uncolored if both the ink and the body which you bathe are only passing fancies. Nothing can touch you for there is no thing and no you.

The One Thought is the moment when you suddenly perceive the non-objectivity, the non-plurality, of things. Though the "things" of your ordinary life continue to exist around you, in this moment of insight you realize they exist only as your thoughts; that is, you suddenly come to believe that Amida (your mind) is everything you see and know. Having had this experience of One Thought you are Enlightened. You now recognize clearly that all you have and all you are you owe to Amida. Henceforth you live in the Unretrogressive State. You will not fall back into the delusion that things have objective existence. Your days are filled with gratitude to Amida because you know there are no days. You joyfully await your meeting with Amida at the time of death, serene in the confidence that there is no death and no waiting. In the concepts of a future meeting and a future paradise you experience the reality of Amida in the eternal present.

Faith a Gift

The realization of the One Thought is not, however, the result of some voluntary act of your will. The One Thought is the gift of Amida, just as is every other "event" and "object" of your experience. Amida, The Mind, your mind, thinks its thoughts as a result of being what it is in its own inscrutable nature. You cannot say why you seem to possess a body of a certain size and shape sitting in a chair of a particular size and shape. The idea of your body and of your chair were not suggested by anything outside your own mind. All that can be said is that your mind pictures these things as it happens to picture them. The change of perspective called One Thought rises from the inscrutable regions of the mind because it does. The mind is what it is. It cannot be described. Its processes cannot be predicted or altered. The area of your consciousness is like a man in a theater who knows nothing beforehand of the movie he is seeing. He simply watches the screen interestedly wondering what will come next, yet with no way to predict or to alter what he will see. From the *Shin* standpoint, the viewer, the pictures viewed, the movie projector, the film, and the theater itself are Amida; that is, they are your own mind, nothing beyond. If it comes, the One Thought is a "gift" of Amida just as are all your other experiences.

In Contrast with Christianity

Christianity is historical. We believe in a world outside our minds. We believe there is an objectively real God who made that world and the people in it. We believe God's Word came into the world as a man and died here some two thousand years ago, thereby making it possible for men who have lived as enemies of God to be reconciled to him. We await a future consummation of the hope we have in Christ. We anticipate an eternal

fellowship with God and those he has redeemed. This is an altogether different world-view from that of Buddhism. To try to fit *Shin* teachings into this world-view is to turn away from *Shin* teachings and to construct some synthetic religion which has no relationship to Buddhism. According to Buddhist thought, neither Amida, nor his Pure Land, nor the believer in Amida has objective reality. To compare Amida with Christ; to compare the Pure Land with Heaven; to compare the *Shin* One Thought experience with the Christian experience of salvation by faith;—such can only result in a complete perversion of one or the other of these religions. True Buddhism sees the world through the lenses of non-pluralism. *Students of Japanese Buddhism who overlook this fundamental fact are doomed to failure before they start.* To return to the quotation from the Buddhist publication with which this article began, "Buddhism requires a non-bifurcation of the subjective and objective planes or realms."

A Statistical Survey

Religions in Japan

	Religions or Denominations	Shrines Temples, etc.	Priests, Ministers	Adherents
Shinto	142	115, 926	192, 199	89, 232, 649
Buddhist	170	90, 210	128, 763	42, 573, 844
Christian	36	4, 878	13, 066	605, 016
Others	29	4, 024	10, 884	3, 563, 632
	377	215, 038	344, 012	135, 975, 141

Note: The above statistics are taken from the *1956 Religious Year Book* published by the Ministry of Education. *The fact that the total reported adherents exceeds the total population by approximately 40 million will indicate some of the problems which exist in this country.* A careful, authoritative statistical analysis of religions in Japan is long overdue.

The number of Christian denominations listed is too small. The *1957 Christian Year Book*, published by the Kyo Bun Kwan, lists 76 protestant denominations which report 4,312 organized churches and preaching centers, 5,265 ministers and workers, and 332,135 members. The totals for Catholic, Orthodox and Protestant are: 5,123 churches and preaching centers, 6,715 priests and ministers and 593,589 members.

To endeavor to review all of the New Religions so called, that have developed at amazing pace since the war would be next to impossible. JCQ here presents a survey of one of the largest, interestingly written from first-hand investigation by a qualified scholar in the field.

Soka Gakkai, A Strange Buddhist Sect

SAKAE KOBAYASHI

One of the striking features in post-war Japan is the fact that so many religious organizations which have quite peculiar characteristics have arisen. For these Japanese people have coined a word, *Shinko Shukyo* (新興宗教) or "Newer Sects."* The exact definition of "Newer Sects," however, is very fluid, and everybody gives a different nuance to the word. Broadly speaking, it is interpreted as sects which came into being after World War II. Quite a number of people thought that these newer sects were nothing but pseudo-religions (擬似宗教).

A New Sect of Nichiren

If we examine each of these Newer Sects carefully, however, we shall realize that almost all of them already existed before the war in one form or another. Some of them have had a rather long history of more than thirty or forty years. The real cause of complication came from the Religious Bodies Law of 1939 which controlled religious organizations and hindered any new religion from being recognized as a religion. The sects which were not then recognized as religious bodies, therefore, had to join an Established Sect (既成宗教). The abolition of the Religious Bodies Law enabled these sects to become fully independent from established sects.

Another important problem is the fact that the word *Shinko Shukyo* or Newer Sects has been used to mean a pseudo-religion. There is a general impression that every new sect has more or less pseudo-religious elements in it and, in fact, there were quite a number of sects in which strange functions occupied an important position. *In spite of contempt and criticism, however, the newer sects have been strongly supported by the masses.* The writer may say that if religions which are so strongly supported by the masses are inferior, it means that the standard of the masses is quite low. If the sufferings of the people can be solved by the cheap doctrines of newer sects, their sufferings are also superficial. At any rate, the newer sects have more value while and where economic poverty, political pressure, and the various kind of anxieties in daily life and international tension are influencing society. If, therefore, both the problem of social and economic discontent and of the low level of mass intelligence cannot be solved, we may expect that new sects will continue to arise as time goes on.

* JCQ refers its readers to an article and tables prepared by Rev. William Woodard, "Japan's New Religions" in the Winter 1957 issue (Vol. 5, No. 1) of *Japan Harvest*, pp. 17-21.

As Japan has regained her economic and social stability, there has been a natural comb-out among such newer sects. Those which have abnormal religious features as the basis for their existence have lost the support by the masses and died away, while those which succeeded in maintaining their support have built their cornerstone in Japanese society.

Several years ago, when people became tired of the Newer Sects, there appeared quite a unique religious organization to which the Japanese people soon paid great attention. The name of the sect is "Sōka Gakkai" (創価学会), a sect with a very strong Nichiren background. To be precise, this sect, too, is not an organization which came into being after World War II. The predecessor of Sōka Gakkai, Sōka Kyōiku Gakkai, was established in 1930 by Tsunejiro Makiguchi. During World War II he flouted the religious policy of the government and so was arrested and died in a prison. The sect was soon disbanded by order of the government. Sōka Gakkai was re-organized by Makiguchi's disciple, Jōsei Toda, and began its activity in 1946. A few years later the Korean War broke out. The Japanese people feared the possibility that Japan might be attacked by communist Korea or China, and Sōka Gakkai showed a surprising growth among the masses. The situation seemed to be quite similar to that in Nichiren's own day, when society was threatened by the Mongol invasion.

In this short article the writer would like to deal with Sōka Gakkai and analyze some fundamental features of the sect. This sect has aroused great interest in Japan because the problems with which it deals are not only religious, but social, economic, and even political. Today, it is extremely important for Japanese Christians to have a right understanding and evaluation of this sect, for no other religious organization has shown such a rapid development both in the number of believers and in the power of social influence within such a short period of time. According to the statistics reported by the headquarters of the sect, *the number of adherents of Sōka Gakkai has increased from 35,000 households to 750,000 within the past five years.*

It is interesting that the evangelical method adopted by Sōka Gakkai is to attack the doctrines of other religions and argue them down. We must remember that this destructive method of evangelism, which is called in Japanese "Shaku Buku" (折伏), was originated by Nichiren himself. Nichiren's attitude to teachings other than his own was extremely intolerant. He said that the mistakes of Buddhism were more injurious to the world than the sins of the people. At the same time he had a firm conviction that he alone knew Buddha's true doctrine. Consequently he was able to condemn all other sects and all other teachers in his own day. Unfortunately Sōka Gakkai inherited this destructive and aggressive method from him and is now putting it to full use.

The newspapers have reported quite sensational news concerning militant and threatening adherents. For example, some fanatical members have visited Christians' homes and stayed for several hours attacking Christianity. In some places they have burned the Bible as a false book and destroyed Shinto or Buddhist altars in homes. The writer has a friend whose Buddhist family altar was burned by a group of the adherents. At the sametime fanatical adherents visited a Christian minister—but they were argued down

by him and became Christians. Their attacking other religious organizations is directed to other branches of Nichirenism, too. A most interesting case was the so-called *Otaru Mondo* when Sōka Gakkai attacked the Nichiren Sect (日蓮宗) at a public meeting in Otaru, Hokkaido. The Nichiren Sect has been believed to be the orthodox form of Nichirenism.

In the following pages the writer is to report on some important characteristics of Sōka Gakkai, using some very helpful materials published by the sect itself as well as by some historians of religions who have investigated Sōka Gakkai objectively. Parts of statements and evaluations the writer himself received from a regional headquarters and some meetings which they call *Zadankai* (discussion-meetings). At the headquarters and meetings the writer had to keep it secret that he was a Christian, otherwise, he could not possibly have achieved the purpose of his investigation.

A Conversation

About a week ago I had the opportunity of visiting the Wakayama *Shibu* (Branch) of Sōka Gakkai. Before arriving there, I had assumed that the Branch would have a newly built temple or office similar to that of other newer sects. I was quite surprised, however, to see that the *Shibu* was a usual Japanese house. At the door I told a maid that I was interested in Sōka Gakkai and would like to meet the head of the Branch to ask some questions about it. I was very generously treated, and she told me that the head had gone to "O-yama" (Daiseki-ji—大石寺—the head temple of the Nichiren Shō Shū (日蓮正宗), but his wife was happy to meet me. Entering a room, I realized that the room was a main hall when I saw an altar with *Go Honson* (御本尊)—the Mandala—and some Buddhist altar fittings. These altar fittings were unusually simple. The altar was not lacquered as in other sects; no colored flowers could be seen. A pair of candle sticks, an incense stick, a bowl of rice, a cup of water, and a pair of anise branches with green leaves were all I could see on the altar. The Mandala was put in the center of the altar, and I realized that it was the most important thing. After bowing to the altar, I began to talk with his wife. At first I explained why I had come there. She seemed to be a woman of the middle class, but after several conversations I understood that she had received some very thorough special religious training. I told her that I was teaching religions in a university from an objective view points and that I wanted some direct information concerning Sōka Gakkai, for it seemed to me that there were unfair criticisms and sensational reports on the sect in the newspapers, which were not dependable sources for my lectures. The wife showed a keen interest in my occupation, and appreciated what I was trying to do for Sōka Gakkai. However, she asked me whether it was really possible to understand the essential nature of religion from an objective viewpoint. She added that *unless one becomes a believer he cannot truly understand what the religion actually is*. I was surprised to hear her express such a fundamental distinction noted by only the wisest students of religion.

The topic of our conversation was changed by her asking me whether I taught Bud-

dhism as one religion. Now, I thought, our conversation has entered the most serious problem of the orthodoxy of the sect as the only possessor of the true doctrine of Buddha. Here we must remember the fact that the members of the sect would not call their sect Sōka Gakkai as we usually do: they call it Shō Shū (正宗) which means orthodox. She emphasized that among numerous Buddhist sutras the *Saddharma Pundarika Sutra* (the Sutra of the Lotus) contains the highest teaching of Buddha. As one evidence she pointed out the fact that in the Sutra Buddha clearly told his disciples that, although he taught his doctrine as a temporary expedient during forty-two years of his missionary work, he first revealed his *true* teaching perfectly in the Sutra. Therefore, it is without doubt that the Sutra is far superior to any other previous ones, she claimed. Listening to her earnest apologetics, I wondered whether she knew of some characteristics of the Sutra, such as its date, authorship, and the dependability of the Sutra as a genuine literary document of primitive Buddhism. It was clear from her speech that she did not have any accurate knowledge concerning the historical situation where the Sutra was written. It seemed to me that she was quite convinced that the Sutra was truly the original record of Buddha's sermon in Gridhrakuta, with which no Buddhist scholars could agree.

A word, Newer Sect, which I carelessly used caught her attention. She said to me, "Do you think that Shō Shū (Sōka Gakkai) is a newer sect?" I answered that so far as the doctrine of the sect was concerned, it is difficult to say that the sect is a typical newer sect, for it possesses traditional Nichiren doctrine with some distortions of them. She did not understand the word "distortion" and so she was pleased to know that I had a right understanding on the sect. She claimed that Shō Shū had a long history of seven hundred years, and since the sect maintains the orthodox doctrine of Buddha, the origin of the sect could be traced back 2,500 years. She was not satisfied when she said this, and added that since the teaching of Buddha is without beginning and ending according to the Sutra, the sect has no beginning: it has existed with the eternal Buddha before the world was created. Up to this point she had seemed quite coherent; now gaps in her logic became more apparent. I was quite impressed to know that a woman like her could talk about the essential doctrine of the sect so systematically. It may be fair to say that Sōkō Gakkai puts its emphasis upon *Kyogaku* (教学) (studying the doctrine) very strongly, and many people are attracted by the systematic presentation of the doctrine, although for an intelligent person there are some points about which he would like to argue.

While I was conversing with the wife of the head, a man came into the room. He sat in front of the altar and began to repeat *O-daimoku* (お題目), the sacred formula* loudly, using a rosary. I realized that it was precisely the same way that the people in other Nichiren sects practice. She introduced the man to me and said that he was in charge of some discussion meetings at various places in the city. I found that he had a meeting at a home very close to my own. I began to talk with him. He said to me that, while

* *Namu Myōhō Rengekyō*, meaning "Adoration be to the Scripture of the Lotus of the Perfect Truth."

he had inherited a tremendous amount of wealth from his father, he had lost all. After having become an earnest believer of the sect he realized that he had lost his wealth simply because he worshiped Amitabha. He emphasized that no eldest sons of the Jōdo Shin Sect were wise enough to keep their inherited wealth; the majority of eldest sons of the Sect are suffering from tuberculosis. I did not quite understand his logic.

The front door was suddenly opened, and we heard a woman speaking loudly to the wife of the head. She said that she was quite shocked when her rosary snapped. She was fearing that something ominous must happen to her soon. Then the wife told the woman that this was a very lucky sign, for this meant that her sins and iniquities had been cut to pieces by the mercy of Buddha. She encouraged the woman and gave her another rosary, saying that the woman should share this strange experience with those who were seeking the truth. I was very impressed by the conversation they had, and the way the wife treated this problem, but at the same time I did not forget that the same thing could be interpreted in a quite opposite way.

The Power of Mandala*

It must be noted that there are two major streams of Nichiren sects; one stems from the headquarters of the Nichiren Shū (日蓮宗) in Minobu, and the other from that of the Nichiren Shō Shū (日蓮正宗) in Daiseki-ji. Minobu and Daiseki-ji have been rivals in various fields, and it is well known that Sōka Gakkai is a peripheral organization of Daiseki-ji (Nichiren Shō Shū). There are some doctrinal differences between the two, and one interesting topic of their argument is whether the Mandala on a wooden plate which Daiseki-ji cherishes as a treasure is really a genuine Mandala written by Nichiren himself and carved on the wooden plate by his disciple. Since there are numerous hand-writings Nichiren has left, professional calligraphers tried to compare these genuine hand-writings with that on the Mandala in order to determine its genuineness. Daiseki-ji, however, refused to let them see the Mandala. While the discussion was going on, a photograph of the Mandala was found which provided enough material for investigation by calligraphers. They compared genuine specimens of his hand-writing with the Mandala, and tend to think that the Mandala is not his. This scientific research has led us to the unmistakable conclusion that Daiseki-ji does not represent the orthodox stream of Nichirenism.

In spite of the fact that Sōka Gakkai maintains the traditional doctrines of the Nichiren Shō Shū, what Sōka Gakkai puts a strong emphasis upon is the ability to make money and to heal sickness by means of faith. It is quite an interesting development that the idea of money making is so strongly stressed by a sect which arose from Nichirenism. But, it is no wonder if we look at the three proofs which Nichiren claimed: the proofs of truth by the scriptures, logic, and real facts. Sōka Gakkai puts its strongest emphasis upon

* A Cosmological diagram representing Nichiren's conception of the System of the Universe.

the third one: the proof of value by visible facts. What they think important is not merely an experience, but a visible fact which no one can deny. If we read some publications of the sect, it is not difficult to find ample evidence proving that the sickness of an adherent was healed when he chanted the Sutra of the Lotus or repeated *O-daimoku*. In the *Dai Byaku Ren Ge* (大白蓮華), a monthly magazine, or in the *Seikyo Shinbun* (聖教新聞), a weekly newspaper of the sect, these are numerous. For example, a middle school boy was attacked by tuberculous meningitis and the doctor pronounced it incurable. However his incurable sickness was miraculously healed by a miniature Mandala, which his parents had bought from Daiseki-ji, and by their constant chanting of the Sutra of the Lotus for ten days. Other cases tell us that septicaemia, valvular disease of the heart, anal fistula, and even keloids caused by radio-activity have been completely healed by the healing power of a miniature Mandala.

The mysterious power of the Mandala is not restricted to healing. The Mandala can bring material good and prosperity to those who worship it. Again, there are countless cases which prove the strange power of the Mandala. The latest issue of the *Seikyo Shinbun* (Feb. 2, 1958) reports a story told by a woman of 49. She is a saleswoman who handle cosmetics. She wrote in the newspaper that the amount sold was doubled after she had become an adherent of Sōka Gakkai. A maker of rice crackers in Osaka had to close his shop because of the current depression. He sent his wife and children back to his parents and was looking for another job when he came to know Sōka Gakkai and became a follower. Soon after that his economic situation improved and in the course of time he could reopen his shop. He is convinced that this was due to the fact that he began to worship the Mandala. Prosperity is assured to any one who worships the Mandala and repeats *O-daimoku*.

On the other hand, the idea of punishment is deeply rooted among believers. Nichiren strongly blamed contemporary Japanese society by saying that disorder, social catastrophe and the Mongol invasion were all due to the fact that the majority of the Japanese supported Buddhist sects other than his own. In other words, social disorder and catastrophe were punishment given by the original Buddha. There are some interesting reports of adherents who are in great fear of punishment. A poor woman thought, when she forgot her dinner-pail somewhere, that she was being punished for neglecting to repeat the sacred formula that morning.

At a discussion meeting the writer attended there were two young men who had suffered from the same disease and been operated on. One of them, an earnest adherent, told his story. He had been operated on a year before, and one of his ribs had been excised. The doctor advised him not to go back to work for at least two years, though he started his work a year after his operation. He concluded his speech by saying that this miraculous recovery was possible only by the healing power of the Mandala. The other young man who was not an adherent objected to the story and said that one of his ribs had also been cut out, but that he started to work eight months after his operation and now he had recovered his health completely without any help of the Mandala.

This could hardly be a positive evidence proving the mysterious power of the Mandala. Strangely enough, however, the leader of the meeting said to the second young man that his recovery from disease was so rapid because of his *karma* in his previous life. In other words, he accumulated some virtuous deeds (善行) in his previous life, but he could not possibly know when his "good influence" (善因) might run out, and he would suffer the same disease again. Therefore the leader urged strongly, he should become an adherent before his "good influence" was completely exhausted. This is a most convenient logic by which an adherent can make excuses for anything that he can not explain by the mysterious power of the Mandala. The case of the rosary which the writer mentioned before may be remembered in connection with this logic. Needless to say, their belief in the miraculous power of the Mandala can be explained by the idea of *Mana* which is a typical belief in primitive religion. This belief in some magical power is quite understandable, if we read some documents written by Nichiren himself. He strongly claimed that he alone possessed real magical power. When he rejected all the other Buddhist sects as false, sometimes he meant by it that the magic of other sects was powerless while his alone was only powerful and effective.

An Amazing Growth

A question we would like to raise is; What class in society supports this sect most strongly? There are quite a number of intelligent adherents in the sect, of course. It is safe to say, however, that Sōka Gakkai has its major supporters among the masses. The sect has succeeded in gaining strong support among coal miners in Hokkaido. It is reported that 80 percent of the miners in Yūbari Mine are already fanatical adherents of Sōka Gakkai. Their aggressive missionary activities are reaching other mines throughout Japan. The sect is also strongly supported by the people in Tokyo. If we examine the class of people by whom the sect is backed, we will see that it is definitely a lower class in society. According to official statistics reported in the latest *Seikyō Shinbun*, the largest number of converts in February of this year was achieved in Kamadā-ku, Tokyo where the majority of residents are unskilled workers. At any rate, it is striking that in this district they made 2,648 converts during the last month. Second place was won by Fukuoka district which is also famous for coal mines. They had 1,828 converts in February. The newspaper says that in February, 1958, 22,216 people became believers of Sōka Gakkai throughout Japan. As the sect invaded coal mines and gained tremendous numbers of coal miners, a serious conflict developed between the fanatical adherents and the leaders of the coalminers' union. Believers of Sōka Gakkai were firmly convinced that their monthly income would increase simply when they repeat *O-daimoku*. They would not admit the necessity of a strike as a means of increasing their income and improving their working conditions. This idea was quite the opposite to that of class strife which had been emphasized by the leaders of the union.

I have mentioned only a few of the fundamental problems which have been raised by

Sōka Gakkai. There are some more crucial issues which should be dealt with, but owing to the limitation of space, we cannot mention the militant and political characteristics of the sect. As already stated, the growth in numbers is quite remarkable. It is reported that at the beginning of 1953 the membership numbered 35,000 households, and at the end of the same year the number reached 50,000. Its fantastic increase is undoubtedly due in part to their aggressive methods of evangelism. At the end of 1956 the membership reached over 500,000 households, while at the end of 1957 it exceeded 750,000 households. This number may be counted as 3,000,000 individuals, which is *six times as many as the number of the Japanese Christians*. And this surprising record was achieved within the past five years! Without doubt the sect will continue to grow rapidly, although sooner or later the tempo of its growth may slow down somewhat.

If we look at the history of Japan in connection with contributions which Nichiren sects have made to society, it is right to say that their contributions are negative and not positive. We must bear in mind that sometimes the word Nichirenism has been used as a synonym for fanatic nationalism and fascism. The writer hopes that this may not be the case of Sōka Gakkai. However, there are some dangerous signs which suggest that it may tie in with ultra-nationalistic organizations. We can hardly regard it as a favorable phenomenon that the sect encourages money-making by means of faith. It is curious that a cult which embodies so many primitive religious elements; at the same time attaches great importance to the Sutra of the Lotus which contains the doctrine of the eternal Buddha.

A Best Seller on Buddhism

Shoko Watanabe, a well known Buddhist scholar and writer, has recently written a new book that has attracted wide attention. Entitled *Japanese Buddhism (Nihon no Bukkyo 日本の仏教)* it is published by Iwanami Shoten in a popular pocket sized series at ¥100 and sold over 20,000 in the first two weeks after publication—something of a record for religious books. A free translation of portions of the preface to this book reads as follows:

One of Arnold Toynbee's questions about Japan when he visited our country was "How much does Buddhism affect Japanese life?" It seems to me that the answers given by Japanese scholars were somewhat negative. It also seems to me that many of the foreign delegates who came to attend the International Pen Pal Convention in 1957 had much the same question but that the Japanese could not give them a satisfactory answer. Not only historians and men of literature but all who visit Japan exhibit an interest in Buddhism but many among the Japanese have no noticable interest in the subject.

I wonder if Buddhism is relevant to our modern Japanese life or not? There are many intelligent people who raise the question. If we think of politics, economics, society or culture, there is no appreciable Buddhist influence on the surface. . . . But we can't neglect the unseen influence of Buddhism. Most Japanese still are formally Buddhists and claim to belong to some Buddhist denomination, attending the required ceremonies. Most families observe ceremonies related to Buddhism . . . Likewise, we must not neglect certain Buddhist institutions (educational and social) . . .

Here is a problem that requires further study: What *was* Buddhism in former times and what is its function today? The reason that this problem is not answered is that specialists discuss only the theory and tradition of Buddhism and not its actual relation to real life . . . In order to do this *things* Japanese and *things* Buddhist must be considered seriously from various aspects.

Proposing a study of the type that has been undertaken in India and other Asian nations recently employing the methods of natural science and literary criticism, Watanabe attempts to consider Japanese Buddhism as a social phenomenon. Professor Watanabe being a man of wide reputation and with a considerable hearing it behooves Christian workers to know something of this book and its message.

Christians rejoice considerably when they win a convert from some other religion. But they also frequently lose one of their number to another religion! Without passing judgment or in any way giving approval to his statements, JCQ here presents the account of one who deflected to Buddhism in the thought that it will be of interest and value to our readers.

My Pilgrimage from Christianity to Buddhism

Y. T.

I began to attend a Christian church when I was a second or third grade pupil of primary school, that is, when I was about seven years old. The church, I remember, was quite a big concrete building at Temma-cho in Osaka, which had two assembly-halls. I am not sure what caused me to go to church but probably it was at my parents' suggestion. However, my parents never attended the church with me since they no longer had any interest in church.

Family Influence

My parents were born in Akita prefecture in the northern part of Honshu. My father's family religion was *Jodo Shin* Buddhism and mother's was *Zen* Buddhism. But to my parents Buddhism had little meaning except in relation to the ancestral tablets and graves. Both of them became zealous Christians after they came to Tokyo. The church even acted as go-between in their marriage. My mother had received baptism by immersion. Due to my father's work they moved to Osaka and from then on they apparently became separated from the church. I missed the chance to ask my late father the reason why they stopped going to church. But mother told me that the denomination to which they belonged had a very strict attitude toward such recreation as movie theaters and tea-rooms. Perhaps the strict atmosphere of their church may have been one of the reasons. *This was an example of innocent-minded people who embraced a faith very naively and then gradually became aware of the actual world and, being dissatisfied with their former religion, left it.*

The dissimilarity in my parents' characters brought discord in our home, when I was six or seven years old. Father used to come home very late drunk and often quarreled with mother. This domestic discord, which resulted in the temporary separation of my parents, forced my elder sister and me to open our eyes to the tragic nature of life and led me to much philosophical thinking later.

Although we had an unhappy homelife, sometimes we had blessed intervals in which we sang hymns together and read the Bible in turn. The heart-warming memory is still

vivid of Christmas Eves when my parents hid presents in our beds and waited for us to come back from Christmas parties at the church. Smiling, they watched us get into our beds and suddenly feel something with out feet. How we shouted with joy!

Interest in Philosophy

When I became a second year student in high school, I gradually became interested in philosophical ideas about life. The more I knew about life, the more I doubted the dogma I heard at church. I tended to think that creation of the world by God, the Virgin Birth, the miracles of Christ, and the resurrection were something like parables which hid some deep meaning. But from the preaching at church I failed to find anything satisfying.

About that time, a university graduate in western philosophy became the teacher in charge of our ethics course. He put the textbook of ethics aside and lectured on Kant's *Critique of Pure Reason*. Of course, it was far beyond the understanding of second year high school students, and many of them dozed off because they could not follow his ideas. However, the teacher's eagerness in teaching moved a considerable number of students very deeply and caused them to pursue the truth seriously. For myself, though in other lessons I could not get a good grade, I was much attracted by his lectures; I listened earnestly.

As I advanced in school I decided to specialize in philosophy, and as this interest developed I became separated from the church. I was not satisfied with the preaching, so I tried to understand Christianity through books. But as they were very difficult and I was not mature enough to understand, I challenged Thomas Aquinas and other famous writers.

Contradiction in Christian Thought

The most fundamental problem that I faced was that of God's creation of the world. The very common questions I raised were why an almighty God had created such a world of inequality and injustice with its sin and pain; such questions filled my mind. To answer this question by saying, "God gave us freedom of will, so human beings are responsible for all kinds of sin," raised another question in my mind. This was that since God made man with a free will, man should forever stay between goodness and evil. But man actually inclines to evil. Is this because man is made to incline to evil? Or is there another god or devil, who is opposed to the god of creation and tempts man to do evil? In case man was made to incline toward evil, God must be responsible for human vice, because He made him so. If I admitted that there is another god or devil, then polytheism must also be accepted. Thus my doubt about God, the Creator, deepened and in contrast to the story in Genesis, the first chapter of John's Gospel aroused my interest. From this position, I moved forward in search of a reality beyond the confrontation of God and man, that is, something beyond God.

To resolve the contradictions many interpretations of God have been attempted, such as that God is love, life, energy or nothing. But to me, first of all, the premise of the

existence of God itself contained contradictions. *Thus, the being of God gradually became vague in my mind and the mysteriousness of the universe increased more and more.* Even though we succeed in finding the ultimate elements in water, for example, and give them names such as oxygen and hydrogen, it does not mean that we have grasped the real nature of water. What is that which we tentatively name oxygen or hydrogen? What does their existence mean? This still remained an unsolved question.

When I graduated from high school, natural science had great influence in society. Consequently, I felt the necessity of studying natural science before I concentrated on philosophy. So I chose the science course at the high school (*Kotogakko*) and studied it for two years. At first I intended to pursue the study of physics at the university and then, after I had finished the three year course, take philosophy as my final subject. But while I was in high school, it became clear that I was not really interested in the field of natural science. In fact, I gradually lost my interest in science and as a result stood hopelessly low in my school grades. On the other hand, doubt about life tormented me and I lived a debauched life.

Introduction to Buddhism

Then one day, I chanced to hear about the doctrine of Buddhism from a priest of my acquaintance. It attracted my attention and after that I barely passed the second year final examination. But when I did, I shifted to the literary course for my third year. From then on, I spent all my time reading books related to Buddhism. Thus I learned that Gautama Buddha, who denied God's creation, gave up his belief in the reality of a Metaphysical Absolute and found reality only in concrete matters and in the search for truth regarding them. Moreover, I was very deeply impressed by the theory of emptiness (*Sunyata*) which Mahayanist Buddhism achieved and also the system of truth which was based on the emptiness. So at last I made up my mind for Buddhism.

Since then I have followed the path of Buddhism for 15 years. Several times I have found contradictions in Buddhism. In some respects I am rather inclined to agree with the Christian way of thinking. I have often felt some reaction against the easy, native criticisms of Christianity by Buddhists, which we so often encounter. For instance, in comparison with the peaceful, gentle statue of Buddha, the image of Jesus Christ on the cross is said to be cruel and horrible. The death of Shakamuni was quiet and serene while Jesus disclosed the uneasiness of his mind at his death on the cross by the tragic cry of "*E'lo-i, E'lo-i, La'ma' sa-bach-tha'ni.*" Again the mercy of Buddha is absolute, while God's love includes anger, etc., etc. These present-day Buddhists do not know the depth of Christian thought which has overcome such simple criticism during its long history. *Buddhists must listen to the criticism of Buddhism by Christians.* If I am asked which attracts me more, the buildings and ceremonial services of Buddhism or those of Christianity, I will answer, without hesitation, that those of Christianity do. Among the Buddhist musical instruments some sound ridiculous at times. In the practice of religion, Christianity seems to have some advantage.

It is said that theoretically Buddhism has reached its peak. The history of Buddhism, however, often shows that *the theoretical peak is the bottom of the ravine in practice*. Accordingly, instead of trying to revive its power in every day life, it has attempted to descend from its theoretical heights. Buddhism, at its very beginning, transcended the tensions between God and man. In the further development of Buddhism, however, as the subject of worship was considered, a personality was required which sometimes was considered as an object of worship. Thus, even in Buddhism, which is said to be a philosophy rather than a religion, belief in a personality can not be avoided. It is doubtful if such a concept of personality has been successfully established in Buddhism. Because there are a variety of images of Buddha or of Buddhist saints, these easily give people who are non-Buddhist the impression it is polytheistic. Consequently they tend to consider monotheistic Christianity as superior to Buddhism. Of course, at this point, Buddhists from very early times have tried to make a logical adjustment. Actually, however, there still exists the doctrines of *Dainichi, Amida, Shaka, Miroku* and *Kannon* which are very different and opposed to each other on fundamental points.

And yet I became Buddhist, and though in my 15 years of study I have found many weak points in Buddhism, nevertheless, when the sound of the bell of the Buddhist temple is heard in the darkness of the night, I am reminded of the depth of thought in Buddhism. *And it is there that I have found rest for my mind.*

仏教から基督へ

From Buddhism to Christ

The reader interested in the experiences of a Buddhist who found his way to Christian faith will be especially interested in a book recently reprinted entitled *From Buddhism to Christ* by Ryouin Kamegaya (亀谷凌雲). A 341 page book published by Fukuin Kan it sells for ¥130. In addition to the writer's own story the book treats with subjects such as evangelism, the Church, and faith and life. Some of the most interesting chapters are: "Christ as Seen by Buddhism," "Buddhism as Seen from Christian Faith," "From Buddhism to the Life in Christ." In the Introduction the author writes:

Jesus Christ is the unique savior of all mankind. He is the only savior sent by God. Whether we know it or know it not, Christ is steadily pursuing his work of salvation throughout His Church in the world. Japan shall also be included in this salvation. In this salvation of Japan all Japanese Buddhists must be saved by Christ. This book is logical treatment of an experience that proves this. It is not empty theory. Christ is not an empty theory but has accomplished the work of salvation. This book testifies to the truth of life saved in this way. . . This book is only one man's experience. I send this new edition forth waiting in the hope that in the course of future events many men of similar experience will be forthcoming and confident of the salvation of Japan.

Other sample quotations from this book:

Jesus Christ died on the cross. Confucius, Socrates, and Shakamuni died, too, just as we all die and are buried in tombs. But a strange thing which had never happened before happened to Christ. This is Christ's resurrection.

I cannot express my feelings as regards this word resurrection. Men who believe in the resurrection will come to life again just as Christ did. We are not only saved in spirit but in body. In the new world which will come to us one day we worship and serve God forever in our resurrected body. What a delightful hope! Because of this hope it seems to me that there can be no death or unhappiness. With this hope my heart is always filled with joy.

God lives beyond everything but His mercy is in everything; He is a God who lives inside of us. There is no place where God does not live. Especially God's personality lives inside the believer. Spiritual work can be found in Buddhism but there is not found the Holy Spirit which is the Spirit of God the creator and of Christ who has done his peculiar work. This is the gift which is given to Christian believers; this means the living Christ Himself lives within us.

Any consideration of the Japanese religious picture would be incomplete without attention to the attitudes and responses of youth. What do they think of religion? What is the extent of their religious knowledge? their interest? In this article a newly arrived missionary, curious to learn about Japan's religions, gives valuable insights into the mind of Japanese youth through his own experiences and conversations with them.

Japan's Youth and Religion

C. ALTON ROBERTSON

We walked down the streets of Enoshima in search of the home where the funeral was to be held—three students, our Centee's director, and I. There was a buzzing among the students behind us and then I felt a tug on my sleeve. I marked time while they moved up even with me and one intercepted the director so that the other two could speak with me. "Be sure to watch Mr. Mukotani very closely and do what he does," came the urgent instructions in cautious undertones. "Watch Mr. Mukotani?" I said with a question in my voice. "Yes, please watch him. You see, we don't know what to do either."

Down the streets we walked on our mission to pay respects to the bereaved family of one of our dormitory members—three young Japanese university students, one older Japanese gentleman, and I, a Protestant missionary who had recently arrived from America. Five of us on our way to a Buddhist funeral and only one knowing what to do when we got there. One knowing, one obviously and excusably ignorant, and three ignorant but ashamed of the ignorance.

The Loss of Faith

One gets the impression that when the Emperor, ordered by the leader of the American Occupation to announce to the people that he was not God, made his proclamation, the believers shuddered and concluded that if the Emperor were not God then there must be no god. The result is that these three modern youth, like thousands of other Japanese young people, have been reared in a spiritual vacuum. State Shintoism, the deification of nationalism raised to infinity, began to replace Buddhism in the favored position in Japan at the beginning of the Meiji period in 1868. From then to 1945 the unity of government and religion with its essential link in the Emperor was a principle zealously defended and followed. *Shintoism had been the childhood faith of today's youth. In their innocence and child-trust they were hurtled prematurely into disillusionment and harsh reality that even more mature minds found difficult to handle.* So God was not really God. So there really is no God. One learns to live with it. It may be hard at first; but soon the old habits are forgotten. Hands so often clapped and folded forget

the ritual; minds grow up to learn new things and new ways. But when all that has been true is suddenly false and the right becomes wrong, then the new flounders due to instability and a lack of authority. Teachers and parents in search of new meaning find guiding difficult and conviction impossible.

"Our education has trained us to reject anything mysterious," a serious, young sophomore told me one day at lunch. "In high school in Scientific History, for example, we were told to believe only what we can see. This, of course, eliminates the mysterious; and consequently, does away with anything like a god. But," he added, "when I got to college and began to study politics, we talked about systems. One day I reasoned: I cannot see a system; yet I'm sure that it exists. That which I cannot see, a political system, became real to me; with this awakening, I knew that I must examine the mysterious; for it, too, could have reality."

Preoccupation With Secular Life

Such perceptiveness however is not general. Out of almost thirty thousand Waseda University students, the seventeen with whom I live estimate that only one thousand (or about 3%) ever seriously think about religion. "To the Japanese, the concept of God is not the idea of personality as in Europe or America," another sophomore ventured to explain. "When we think of God, we think of Buddha or myths and immediately reject it all as unscientific. Thinking religion to be superstition, most students never pursue it farther or really examine religious thought. Most of the students fail to recognize any need for God," he continued. "*They are so caught up with secular and more immediate problems that they never allow themselves to be confronted with more ultimate questions.*"

"That we have no concept of sin is rather different from Western thought, too. This means that while we may be accused by a social law, we are never accused or found guilty in a spiritual way. Any shame we may feel is in relation to others and due to failure to abide by the known moral code and social expectations." When questioned on the content and origin of this social law, one freshman felt that the Samurai Code, a derivative from Confucian thought and stemming from feudal times, was probably the most influential force in molding today's social values.

In the UNESCO Study of 1955, *Without the Chrysanthemum and the Sword*, the author Jean Stoetzel makes the observation concerning the religious activities of the group of Japanese young people studied that, "both for the group as a whole and for almost all the individual members of it, religious activities played only the most negligible part. . . . Indeed it appears, that what we call religious needs, while not unknown to Japanese, are an exceptional element in their psychology."*

Where are the Eastern religions one reads and studies about in the West? One of the students, after guiding an American couple to Kamakura and to the feet of the Great Buddha, commented, "They found it romantic and exciting." When questioned, he

* Jean Stoetzel, *Without the Chrysanthemum and the Sword*, New York: The Columbia University Press, 1955, pp. 191-92.

stated, "Of course, I know that Buddhism today is a formality in our culture and has no vitality so far as the people are concerned." Recognizing that he had helped perpetuate a Western stereotype of Japan, he said, "But it's necessary. It is what they want and it keeps the American tourist dollars coming. And our economy needs those dollars."

Lack of Religious Training

In the study of the classics, the students come into contact with Buddhism and various strains of religious thought that have been a part of the Japanese culture in the past; but apparently the influence of institutional religion is not very great in their lives. Only a minority of the youth of today have had any consistent Buddhist training—nothing like regular Sunday Church School or well-ordered instruction. There are few active Buddhists on the Waseda campus, according to my students; and while a Buddhist study group meets regularly, "it has only a few members—just a handful." There is a Buddhist course, too, which is called Eastern Philosophy and is offered in the Literature School. Enrollment in this course is approximately 200 out of 30,000.

"I am quite certain that I have been influenced by Buddhism," concedes one thoughtful senior, "though I cannot say to what extent. It's mainly by absorption. Your elders believe something. A few of them even know the thought system and origin of their beliefs; but for most of them and for most of us, we just sort of assume some of these attitudes and adjust to life and interpret happenings on the basis of these unconscious assumptions. I'm not a Buddhist, nor am I a Christian; but somehow I have a moral and ethical code that I have worked out, that I believe, and that serves as a guide for me."

"Few of us are really Buddhists or anything. We recognize that some kind of religion is essential and some kind of god is good; but we don't know enough about any of the faiths to make for belief." In these words a sophomore girl in an English Discussion Group echoed the common cry of the students who are thinking and who are interested in religion. Of those interested, most find belief and commitment extremely difficult; and the common plea is: "I must understand all things before I can choose." The girl continued to say, "The inside of man is tragically neglected in Japan; and we need a faith more than anything else." The total group—none Buddhist, none Christian, none claiming any faith—agreed. Lost in a vast nothingness, thinking students try to grab some strand of hope that will enable them to survive and to piece together an existence that too often, in the words of a Law student, "consists of nothing but school and the books that pertain to our specific classes. No one ever asks questions like 'Who am I? Why is man a part of the universe? If there is a God, what is he like?' We just don't think about these things unless, by chance, we find a group of people who ask them and they force us to think. But most students never find such a group. Our student world is very small; and we are very busy just living in that world."

No Time For Religion

"We must have an education to get a job; so in high school we work very hard to get into university. Then once we get to university, we begin to worry about getting the job. We never take time to really think about things that aren't affecting our lives right now; because these problems seem so big and important to us." Consequently, the student who made the above observation and the others who were listening concur in the statement that atheism is widespread among the youth of Japan today and no religion is considered very influential or important. Many practical atheists philosophically recognize a *Prime Mover*; but the students are quick to point out that this *That-Which-Is-Behind-Everything* is not the Hebrew-Christian idea of Creator. It just helps in thinking; but after it is recognized, it is forgotten. "Something" was the best description these college youth could give to this philosophical Origin. Not even a mind, (or else not thought through to that point), this "Something" cannot even be fit into a Deistic framework; for as far as the student is concerned, this "Something", a philosophical crutch, has no existence either in or apart from the world today.

"We are much concerned about getting technology and industrialization, natural resources and sources of energy to Japan. We worry about the political organization and economic stability; and we hope for a renaissance in cultural pursuits, but," a sophomore government major concludes, "*when we face religious questions, we have no answers. We have only despair.*"

Profile of a Pastor

At 88 years of age, the Rev. Masayuki Imaizumi of Kyoto is said to be the oldest, and to have the longest term of service among the retired pastors of the United Church of Christ in Japan. An octogenarian who is still hale and hearty, he still reads without glasses, possesses his natural teeth, prefers walking to riding, and has a mind that is clear as a bell. Well-versed in Japan's traditional religions, Shinto and Buddhism, he plans during his remaining years to make an organized study of Japan's religions. Grateful that he has no physical disability, he says, "It is very heart-breaking to notice that my old friends are dying off one after another."

The July issue of *JCQ* will be built around the theme: *The Japanese Pastor*. Your articles and suggestions are requested. Stories and testimonies of Japanese pastors and their wives are especially solicited. All materials should be in the hands of the Editor no later than May 10. The above *Profile* comes from the files of the IBC Publicity office in Tokyo.

The Christian Missionary Looks at Other Religions

A Survey by the Editor

In contemplating this issue of *JCQ*, designed to provide a glimpse of Japan's non-Christian religions, it was felt that some treatment of the attitudes of Christian missionaries in Japan toward those religions would be helpful. To provide this treatment *JCQ* undertook a survey of missionary attitudes by means of a questionnaire sent to all missionaries listed in the 1957 *Japan Christian Yearbook*. The questionnaire containing 15 questions designed to gauge the individual missionary's attitudes also contained space for the missionary to indicate his own theological position. The Editor had some misgivings as to the extent and nature of the responses he might expect but was pleasantly amazed at the returned questionnaires. By March 20 some 228* missionaries had responded and most of the forms were annotated with personal comments. Less than one out of four were returned without comment or interpretation. Some fifty individuals took time to write notes or letters explaining their answers and attitudes—some as long as five or six pages. The replies were representative of all theological positions indicated on the questionnaires and some additional ones. The breakdown by theological position was as follows:

Fundamental	31	returned	questionnaires
Conservative	60	"	"
Orthodox	20	"	"
Neo-Orthodox	22	"	"
Liberal	31	"	"
Other	23	"	"
No classification	35	"	"
Total	228	"	"

The Missionaries' Theological Positions

This matter of self-classification by theological position proved to be almost as interesting as the central concern of the survey. Thinking that many would object to such efforts at classification the questionnaires provided a space designated: "I prefer not to be thus classified." Only about 15% of those responding chose this "out." The vast majority

* Questionnaires reaching the Editor after March 20 were not tabulated.

unhesitatingly indicated their position—but not without comment. “I enjoy labeling myself” wrote one missionary, “it is more difficult than labeling others.” “I consider myself a conservative, though my fundamentalistic friends label me a liberal” wrote another. One young lady qualified her self-classification with the note: “*Others* consider me so.” Several expressed inability to grasp the differences indicated by the classification. One person wrote: “I don’t quite understand the difference between Fundamental or Conservative.” The term Orthodox, especially, appeared to elude many. Several new (to the Editor, at least) and additional theological positions were named: Neo-liberal, Evangelical Liberalism, Liberal Anglo-Catholic, “Brunner”, Existential, Lutheran, Conservative-Liberal, Biblical Realism. Three individuals wrote in “Christian”, two “Biblical” and a few “Evangelical.” Some preferred to qualify their position: “I consider myself fundamental, but not literal”; “Liberal—provided the above is not a scale”; “Fundamental not a fighting fundamentalist, however”; “Liberal—but not extreme”; “Somewhere between Orthodox and Liberal”. The difficulty experienced by many in such classification was well expressed in these words:

I find it hard to classify myself. “Fundamental” is a good word but has come to have a specialized meaning because of “Fundamentalist.” I am not a “Fundamentalist.” By many people and at many points I would be considered Conservative. I consider my faith to be “orthodox”, as I suppose most people consider their faith to be. The greatest influence in the field of ethics and theology in my life has been the thinking of Richard Niebhuur, Emil Brunner, Rienhold Niebhuur and Liston Pope. If these men are “neo-orthodox” I suppose my position is “neo-orthodox” at many points. Some people would consider me liberal at some points.

The best conclusion that can be drawn perhaps is that a man’s theological position is basically a personal matter and at once subjective and complex. Moreover, contrary to expectation, the matter of theological position did not seem to have a direct (certainly not an obvious) relationship to many of the answers to questions raised in the survey. Self-designated Fundamentalists and Liberals stood side by side in many matters. The *JCQ* is well aware that theological labels can be ambiguous and that “their definition varies from person to person.”

The particular type of work in which a missionary is engaged seemingly has no influence on his attitudes toward other religions. A wide variety of work was represented in the returns with around 50% coming from individuals engaged in “Church-related evangelism.” The second largest return was from those teaching in schools, roughly 33%. Of interest, but perhaps not of great significance is the fact that the average years of missionary service in Japan represented in the returns was more than 10 years for a total of almost 2500 year of missionary service in Japan. At least 50 mission societies and boards and several nationalities are included.

The Nature and Wording of the Questionnaire

Many who responded raised serious questions about the nature and wording of the questionnaire itself. The original form was worked out by the Editor and was consider-

ably longer and more detailed. This was re-written and shortened by two other individuals, one a specialist in the field of religions. The method of "yes" and "no" answers was decided upon in the belief that missionaries would not take the time to reply to a longer more detailed set of questions. Thus the questionnaire was accompanied by a covering letter acknowledging that some of the questions were "loaded." The survey did not presuppose any given position or any expected set of standard or correct answers. Thus the Editor did not feel the need for the concern of one who wrote: "Good luck to you when the *Harvest** sends out its thugs to 'get you'." Three who responded took occasion to comment on the nature of the questions by asking the Editor "Have you stopped beating your wife?" (He never started!). Yet in spite of this difficulty in giving simple "yes" and "no" answers to such questions, many endeavored to do so. "However" wrote one, "since I feel that what you are doing is so needed I'll stick my neck out." Many expressed their feeling that a survey such as this was "long overdue."

The wording of the questionnaire created problems in semantics. How this could have been avoided is a matter without solution. Words mean different things to different people. The survey clearly revealed that terms like "broad minded" and "tolerant" produced emotional reactions in some. Terms like "culture" were variously defined by others. The comment in one case that "I could only read in my own meaning" is doubtless true of everyone who responded. A system of graded replies might perhaps have been more effective but would not have solved the basic difficulty of definition of terms. The classic, and perhaps most revealing, reply was that of one missionary to the question, "Christian workers in Japan should refrain absolutely from participation in any rite or practice of other religions." The reply: "Saaaaaaa."

There was also a seeming contradiction in the replies of many. Those who responded perhaps sensed this. "After filling out the enclosed sheet," wrote one, "I felt that there would be many who would wonder how I could get any mission work done with what seems so contrary or cross-purposed." Wrote another: "Inconsistency seems rife in my answers—which, however, have been given careful thought." Others echoed these sentiments.

Because of these obvious difficulties a simple tabulation of the returns would perhaps be misleading. Thus, in addition to the recording of yes and no answers, *JCQ* is endeavoring to interpret the replies, comments and letters that came to hand.

The Missionaries' Replies

Question 1: Do you believe that Christian workers in Japan should recognize that all religions contain some element of truth and endeavor to build on this? Yes, 56% No, 33% No reply, 11%**

This is one question where the matter of theological position appeared to have a relationship to the answers given. Those of Fundamental persuasion replied: Yes

* *The Japan Harvest*, the "official organ" of the Evangelical Missionary Association of Japan.

** "No reply" refers only to a "Yes" or "No" answer. Some did reply in letters.

17%, No 65%. Liberals replied: Yes 87%, No 6%. Conservative replies were divided 48%/43%. The use of the word *all* in the question was challenged by several. Some would have elicited a "yes" from a larger group. Several in responding carefully distinguished between the two parts of the question: 1) truth as contained in other religions and 2) Christians attempting to "build on this." Numerous replies and comments recognized the element of truth to be found in other religions but seriously questioned the desirability of Christians building on this. There seemed to be a strong feeling that even though one could recognize truth outside of Christianity that you could not "ingraft Christianity on another stick." Several added to the phrase "build on it" qualifications such as "difficult", "not purposely", "dangerous", "so long as it isn't the foundation", "but not syncretistically". One response indicated that "trying to build . . . only fosters the too common attitude that all religions are the same." In resort to Scripture Acts 14:17 was quoted as supporting the proposition and I Corinthians 3:11 as refuting it. Commented a Quaker, "To assert otherwise is to maintain that God has been incapable of making himself known to the vast majority of mankind." A clear distinction between "truth" as found in other religions and "revelation", i.e., the truth of God in Christ, was drawn by some. One felt that the presence of "truth" made for "dialogue" in which Christians could "earnestly . . . listen and examine the other's point of view . . ."

Questions 2: Do you believe that Christian workers in Japan should have an intelligent understanding of Japan's other religions? Yes, 96.5% No, 0.5%

Among all the questionnaires returned only one individual replied "no" to this question. At this point there was *almost* unanimity among the missionaries! As one indicated this is a "practical attitude" which "the missionary who wants to stay in Japan will have to adopt even if he denies no. 1 (truth in other religions)."

Question 3: Do you believe that Christian workers in Japan should cooperate with the leaders of other religions for the achievement of peace, anti-prostitution, civil liberties, etc? Yes, 73% No, 21% No reply, 6%

On this question those of Fundamental theology were more prone to answer "no" (85%) than were those of "Liberal" position who responded 87% in favor with 13% not replying. Neo-orthodox replies were 100% for cooperation, and Conservatives were in favor of cooperation by a 60%/22% majority. But again the "yes" answers were qualified. "I cannot see reason to oppose such cooperation as long as we are wary about it" wrote one missionary. One Conservative reply went so far as to strike out the words "the leaders of other religions" and write in "anyone." "According to the circumstance" and "By voice, message conviction only" were qualifications added. One suggested cooperation "only as a means of bringing the Christian witness to them (leaders of other religions)." A rather frequently noted distinction was the participation of individual Christians as citizens in such movements as opposed to organized Christianity on a par with other religions. Several cautioned against the compromising of Christian principles in such cooperation.

The minority voice against cooperation was stated in such replies as:

The infallible Word of God says, "Can two walk together except they be agreed?" The clear implication is that they can not. Since the leaders of other religions refuse to accept the Bible as the infallible Word of God and only true rule of faith and practice and Jesus Christ, the eternal virgin born Son of God, as their Lord and Saviour, how can there be any cooperation?

Any religion which takes the place of the only true faith in Jesus Christ is designed by the devil to bring men to hell. Those who believe such a religion, therefore, though they may be sincere and "mean well" accomplish the result of preventing faith in Christ ... II Corinthians 6:14-16 clearly shows us that we cannot be partners with such even in what appears to be strictly secular cooperation.

Question 4: Do you believe that Christian workers in Japan should renounce other religions, per se, as evil? Yes, 17% No, 75% No reply, 8%.

Those who designated themselves Fundamental indicated hesitation in replying to this—45% responding "yes", 29% "no" and 26% declining to answer. Liberals and the Neo-Orthodox responded 100% in the negative, Orthodox 77% and Conservatives 70%. "Of course not" was one marginal note! In contrast one, a Lutheran, wrote, "Of course, I see other religions as viewed from the point of view of Christianity... as false religions offering false hopes and false objects of faith." Queried another:

Jesus in speaking of other religions, particularly the Pharisees, said, "Every plant which my heavenly father planted not, shall be rooted up." (Matt. 15:13). Thus while God in his wisdom can bring good, even out of that which is evil, still in his justice he will root them up. If they are to be rooted up, are they not evil?

A few crossed out "evil" and wrote in "false" or "in error" and then responded "yes." Many who saw the need for denouncement, however, indicated that this should be done cautiously, not publicly ("*Privately*, out of love for the unsaved"), and only as the need to do so is specifically presented in given circumstances. Again, stress was laid upon the fact that "the emphasis should be upon the positive presentation of the Gospel." Commented one, "Instead of denouncing, why not just proclaim the truth—it is stronger than evil and will effectively show that other religions are evil."

Question 5: Do you believe that Christian workers in Japan should point out specific errors in the preaching and teaching of other religions? Yes, 74% No, 19% No reply, 7%.

More than 80% of the Fundamental, Conservative and Orthodox replies affirmed the need to attempt this refutation of "specific errors" and 61% of the Liberals concurred. Comments in this regard were very similar to those on question 4: "In the right time and place and manner"; "Only when a suitable occasion arises"; "If specifically asked to"; "But never failing to present Christ positively"; "With discretion"; "If fully informed"; "Kindly, wisely understandingly". One Canadian who said "no" cautioned, "Judge not that you be not judged."

In response to both questions 4 and 5 there were those who indicated that any denouncement pointing out specific errors should be undertaken only after careful self-examination and "cleaning of one's own house."

Question 6: Do you believe that Christian workers in Japan should be tolerant and broad minded toward other religions? Yes, 49% No, 32% No reply, 19%.

This question perhaps more than any other evoked comments from those who responded. The words "tolerant" and "broad minded" obviously mean different things to different men! "It depends entirely upon what you mean by these two extremely relative terms" wrote one. "Tolerant and broad minded are ambiguous words running the gamut from 'wishy-washy' to 'constructive'," commented another. "What do you mean?" asked still another. Several answers were double answers:

I feel that (this) is a misleading question. The words . . . are ambiguous. If they refer to Christian love and concern, the answer is yes; if they refer to compromise of the Gospel, the answer is, of course, no.

Yes, if this means a sympathetic interest. No, if it means being blind to the unique quality of Christ.

If you mean their right to exist, yes. If you mean cooperation, no.

Buddhism, yes; Shinto, no.

On the definitely negative side there were such replies as:

A spade is a spade. With love call it such.

We don't want a doctor that way about disease!

If I read my Bible correctly, and if I understand Kraemer's definition of tolerance and broad-mindedness correctly, we cannot be true to our Christian faith and still be such. I would substitute "honesty but not belligerence" for the words you use.

Two longer and rather thoughtful answers deserve repetition:

Second Timothy 4:2 say we are to be long suffering. At the same time we are to reprove and rebuke. "Speak evil of no *man*, not to be contentious, to be gentle, showing all meekness towards all *men*." (Titus 3:2) I think the general teaching of the scripture is that we should be tolerant and broad minded toward *people*, even though they disagree with us. Kindness and love dictates this. But we must oppose with all our heart those false *religions* with which the world is cursed.

A certain wing of the Friends, in order to preserve harmony, avoid reference to Jesus and to Christ. This is an extreme of broad-mindedness and tolerance. If "tolerant and broad minded" mean "live, work, play, discuss without display of emotion" with people of other religions, than yes, I am tolerant and broad minded toward other religions. If it means the "after-all-there-is-only-one-God-and-how-you-worship-him-doesn't-matter, then no, I am not broad minded. Just what did you mean by "tolerant" and "broad minded"?

JCQ apologizes to its readers for using such *ambiguous* words!

For the curious the breakdown of replies by theological position on this question was Fundamental, yes, 16%, no, 58%, Conservative 32% / 47%, Orthodox 31%/50%, Neo-Orthodox 77%/10%. Liberal 64%/6%.

Question 7: Do you believe that Christian workers in Japan should refrain absolutely from participation in any rite or practice of other religions? Yes, 65% No, 29% No reply, 6%.

The breakdown by theological position on this question was also interesting. The Fundamental replies were 100% "yes" with a gradual increase in the number of those approving participation as one moves to the left (position of theological classification on the questionnaire!): 15% of the Conservatives favored participation (i.e. a "No" reply to the question), Orthodox, 19%, Neo-Orthodox, 55%, and Liberal, 65%. The classic reply was: "Please read Exodus 20:3-6." I Corinthians 8:13 was also quoted by another. One comment was "emulate Paul" but it was without clarification.

Many who responded sensed a conflict of issues or factors in attempting a reply. "Unfortunately," wrote one missionary, "a past history of compromise at this point has made Christian work in Japan difficult." Another declared that "Missionaries ought to be more prophetic (culturally unconventional) than pastors, in their refusal to participate." Numerous replies drew a sharp distinction between attendance as an "observer" and as a "participant." Thus one wrote:

I do not mean to say we should not attend such rites as Buddhist funeral services, but I do not think a Christian should burn incense, recite the incantation, hold a rosary, etc. At all times he is to witness for Christ—even in a negative way by limiting his participation at the service. Such a witness is hardly possible without attending the service itself.

There were several who objected to the use of the word *absolutely* and, in addition to funerals, weddings were cited as exceptions. This recognition of exceptions brought forth some "yes-no" answers.

Yes, if you mean doing anything which may put us in a position to weaken our Christian witness by seeming to approve practices contrary to Christianity. No, if you mean doing things which would make you seem disrespectful or even irreverent where it is a matter of custom without real religious principles being involved.

If you define "rite" as the attendance at a symbolic religious function, then I participate. If you define "rite" as a symbolic act of loyalty or credence to a specific religion, then I "refrain absolutely." For example, at a neighborhood funeral I pay my respects and publicly offer a silent prayer, but I do not go to the altar or offer incense. By attending the funeral and praying, I participate; by praying in a separate place and declining the incense (or other symbols), I do not participate. In this last sense, I "refrain absolutely", and it is in this sense that I declare myself.

For a small minority it was clear that a line could be drawn between "rites and practices" of other religions that had religious significance and those that were not "religious" in essence.

Question 8: Do you believe that Christian workers in Japan should observe rites and practices of other religions when such are not out of harmony with the Christian faith?
Yes, 33% No, 47% No reply, 20%

Those of Fundamental theology revealed a hesitancy to reply to this question in spite of a unanimous position on the previous question with 46% refraining from answering. In favor of the proposition: Fundamental, 3%, Conservative, 20%, Orthodox, 31%, Neo-Orthodox, 45%, Liberal, 71%.

Comments in the margin and in letters closely followed those on the previous question. A few raised the question, "What is the significance of a rite?" One missionary wrote, "In visiting a Buddhist temple, for example, (I would attempt) to show the same sort of respect for Buddhist sensibilities that I would expect a Buddhist visitor to show to mine in a Christian church." But beyond this "golden-rule" attitude and a few who felt they "couldn't draw the line" the predominant note in these replies was that there could be *no* rites and practices of other religions in harmony with Christian faith. "Such as what?" asked one. "Are there any such?" queried another. This seemed to be the general attitude. Wrote one self-classified Neo-Orthodox missionary:

All rites and practices of a non-Christian religion are out of harmony with Christianity,

since all are symbols of devotion and allegiance to other gods. The rite or the practice isn't the issue; it's the thing symbolized that is the issue. To observe the rite or practice without the thing symbolized is blasphemy against both religions; to observe it with the thing symbolized is a recantation of faith.

Wrote another:

There are only two *rites* taught in the Bible as part of Christian faith and practice: immersion for forgiveness of sins and the Lord's Supper. Therefore any other *rite* would of necessity be "out of harmony" with the Christian faith" not being taught in the Bible. As for practices of a moral nature, or a matter of custom, I would of course be as cooperative as my conscience will allow.

There were also several who wrote in such qualification to affirmative answers as "within reason", "on occasion", "rarely", and, one individual, "the *Bon* dance"! One unusual comment was: "I believe this is being done successfully in many villages in India, especially in regards to certain village festivals."

Question 9: Do you believe that Christian workers in Japan should seek to modify, whenever possible, and incorporate into the life of the Christian community certain rites and practices of other religions? Yes, 35% No, 54% No reply, 11%.

This question is closely related to the two previous ones and was recognized in such a way by most of those responding. The attitudes closely paralleled those revealed in question 8, with the exception that while the same 3% of the Fundamental replies said "yes", 97% said "no". Only 16% of the Liberal replies said "no". One custom repeatedly suggested for incorporation into church life was the *shichi-go-san*, the "Seven-five-three" festival, in which children are taken to the shrine. This, several felt, could "be observed in the Christian church to great advantage, because only the day and the idea . . . is adopted, the content and inferences, can be truly Christian."* A genuine concern that traditional Japanese culture be "kept as a heritage of the Japanese children" was expressed. The custom of holding memorial services for the dead some felt, "is a perfectly justifiable one if it does not become a praying to the spirits of the dead." Some New Year customs were also named as being "as comparatively harmless as our Christmas tree." "I think" wrote one individual, "that our Halloween may be essentially more un-Christian than the *o-bon* festival." In a similar vein one asked: "What did we do with Christmas?" One reply suggested the "use of the *Butsudan*, with care."

Some, while not opposed, indicated that such incorporation should not be active, that it was "not imperative" and that it should never be simply for the sake of incorporation. Many felt the matter of incorporation would be "best left to our Japanese friends." By way of caution others wrote:

This requires a near genius to command a total comprehension of the total world around us, as seen through the eyes of faith . . . I think we are still waiting for such a Japanese Augustine or Luther.

It seems to me that if we are to intelligently discern between things which can be retained and things which must "go", we need to know much more than most of us do about the character, customs, and central way of thought of non-Christian religions.

* One missionary saw the possibility of relating *shichi-go-san* to "the Jewish service of dedication at the temple and the experience of the twelve year old Jesus."

In opposition it was declared that this incorporation was "closely akin to *Ba'hai* and other pan-religions, and is unthinkable to a true Christian believer." Again: "The act of modifying or incorporating certain rites and practices of false religions into Christian truth as revealed by the word would be disobedience and incur the wrath of God." "Roman Catholicism is the illustration of what happens when pagan customs and rites are adapted to a Christian setting" wrote another, "and the result cannot be called New Testament Christianity.

Question 10: Do you believe that Christian workers in Japan should develop new Christian customs to replace those of traditional Japanese culture? Yes, 74% No, 15%, No reply, 11%

This question is still related to the foregoing but at this point there was almost a unity of opinion between the various theological "camps"—at least the percentages in favor and opposed did not vary noticeably. The most obvious difficulty in the question as phrased was the use of the word "culture" as distinguished from "religious culture." No one attempted to define this distinction but numerous questionnaires had the word "religious" inserted before culture and several letters called attention to the lack of the word. This question of the meaning of culture was likewise noted in the next question.

Others in responding inserted the word "some" before the word "traditional." The phrases "that are un-Christian" and "where they conflict with Christian faith" were added to the statement in some replies. The thought that such new customs would develop naturally if the Christian witness was not compromised and that such developments should be Japanese initiated were also expressed. That "A conscious effort to develop new customs would seem to interfere with the manner in which customs ordinarily develop" was also noted. The expression of a fear that "most missionaries can't differentiate between 'new Christian' and 'old Western'" and the admonition that "We must be careful not to foist unnecessary American or European 'culture' or customs on the Japanese in the name of Christ" were among the replies. Agreement was expressed with Theodor Jaeckel's proposal in the October 1957 *JCQ* that Christians should develop some sort of special activity and observance connected with the church on traditional Japanese holidays.

Objection was registered mildly by one who rewrote the question to read "develop old, 2000 year old, Christian customs..." and another who rephrased it: "Teach Christian truth to correct the error of traditional Japanese religious culture." One definite objection was couched in these words:

I would not want to develop any new Christian customs, but I would want to teach all Christians to practice such customs as are commanded in the Bible.

Question 11: Do you believe that God is revealed, however imperfectly, in traditional Japanese culture? Yes, 53% No, 34% No reply, 13%

This question introduced a second series of questions concerned with general principles more than with specific issues of practical Christian work and designed to elicit replies that would indicate basic presuppositions on which the previous replies had been

based. The marginal notes and the many letters received introduced these presuppositions into the replies to the first series of questions. These questions are thus a summation of what has gone before.

On question 11 the replies formed a definite pattern moving from Fundamental support of the proposition of 13% through 40% agreement by Conservatives, 42% by Orthodox, 86% by Neo-Orthodox, to an overwhelming 97% by Liberals. From a brief "absolutely" by way of comment a wide range of interpretations were given; "Cannot see it" commented one; "I don't know" another honestly confessed. The words "some" and "religious" were again frequently inserted to modify the term "Japanese culture." The word "imperfectly" was rather regularly underlined giving an emphasis already intended in the statement of the question. "To some extent" or "to a degree" was written after the question in some instances.

As already indicated the term "culture" posed a problem for some, as in previous questions, and the term "revealed" most certainly conveyed different meanings to various individuals. "God is revealed in all His works; the imperfection rests not in the revelation but in man's capacity to comprehend that revelation." This was the statement of one underlying presupposition. A contrary presupposition was voiced in these words: "I do not believe God is revealed in *any* culture." Some other replies were:

The culture of the Japanese people has been so intensely influenced by their religions that the two cannot be separated . . . The worship of idols and evil spirits and the spirits of the dead is certainly contrary to that which God has commanded in His word and could never reveal a holy God as revealed by His Word.

God is known through God alone. He is revealed no more and no less in Japanese culture than in American or European culture.

. . . it seems to me that we may find that Japanese culture does emphasize certain truths or part truths about life, and even about God.

If by Japanese culture you include all Japanese ethical and religious concepts it would be difficult to deny that what good is there had its origin in God, but I think this does not constitute much of a revelation.

God's power is revealed in all of his creation, but God's *will* is revealed only in the Bible.

God is revealed imperfectly in nature and in man's conscience, and only perfectly through God's Word, the Bible.

One worker in a Christian Social Center well expressed the struggle evident in the replies of several:

At our Social Center we find ourselves host to many a non-Christian group working for human rights, peace, mutual understanding, civil liberties, etc. I feel that we must cooperate in such activities—leading them when we have the opportunity, sustaining . . . when we can believe in their cause. Recently we have been asked to become a member of the local *Buraku Kaiko Domei* (*Buraku* Emancipation Group) because they "wanted to have the Christian view on social equality." Here again comes the point of theology. May one not believe that people searching for and acting in the cause of truth and brotherhood are sparked by the Spirit of God? They themselves may not admit it, but shall we not believe that, however imperfectly, God is revealing Himself in Japanese culture? As Christians may we not believe that God is working (and working mightily) in people outside the Christian community? Is it not our duty as sons of our Father to have conversation with others to whom He speaks, who are His others "not of this fold"?

Question 12: Do you believe that the attractive and apparently good elements in Japanese culture are the work of Satan? Yes, 5% No, 79% No reply, 16%

In this question, closely related to the previous one, the problem of the exact nature of culture was again noted. Those who attributed the good in Japanese culture to Satan, for the most part, restricted their opinion to the religious aspects of that culture. "The degree to which Japanese culture is religious" wrote one, "is the degree to which Japanese culture is Satanic." Observed another:

The religions of Japan are of Satan, and such elements of the culture as are directly related to and support the non-Christian religions of Japan, are most definitely grounded in the deceits of Satan, not in the revelation of God. But there are many good and attractive elements in Japanese culture which are not religious—hence I could not condemn all Japanese culture as Satanic in origin.

One suggesting that such "good" was not of necessity of Satanic origin stated that it could be used as an "instrument by the devil." Those opposing the proposition commented: "Of course not"; "Can Satan work anything good?" "Nothing really good comes from Satan." One missionary affirmed the proposition after substituting "humanism" for Satan.

Contrary to expectation the Fundamental replies were not unanimous. Only 10% attributed the good of culture to Satan while 49% did not. 41% reserved judgment. Only 8% of the Conservative and Orthodox replies were affirmative. There were no affirmative replies in the Neo-Orthodox or Liberal returns.

Question 13: Do you believe that before coming to Japan your preparation regarding non-Christian religions was adequate? Yes, 15% No, 82% No reply, 3%

Here the opinions showed considerable agreement! An overwhelming majority of the missionaries who responded felt that their preparation had not been adequate. Even among those who said "yes" there were those who inserted the word "fairly" or added a note such as, "of course one is never really adequately prepared but on the whole, yes." "Yes, no" read one reply, "who can ever say that his training is adequate for such a job as this?" In a similar vein another wrote:

I guess it was as good as I made it then. One has to come in contact with religions to get excited about the study, and I rather think the study should come out of the encounter. For example, my thought has been changed by the encounter, whereas Kramer was sufficient for me before.

"I cannot conceive of anyone marking this yes" commented one. Another who replied "no" added "but my knowledge of the all-sufficiency of the Gospel of Jesus Christ was adequate." There were others who stressed that a knowledge of this "all-sufficiency" of the Gospel was adequate preparation. By and large, however, the replies confessed to a need and a desire for more information and a deeper understanding of other religions.

Question 14: Do you believe that there is a need for more literature which treats with the Christian approach to non-Christian faiths? Yes, 89% No, 4% No reply, 7%

In keeping with the response to the previous question the replies evidenced a desire for more material in this field of Christian-Non-Christian encounter. Of the small minority

who felt no need for literature there were such comments as; "the Word of God is sufficient"; "There is only one approach—positive preaching". A typical affirmative reply was:

Absolutely. A crying need. We need someone to do what M. M. Thomas and Paul Devanandan are doing in India; a responsible Institute that sees its task in the scope of the Church's mission.

Some qualifications as to the nature of the literature needed was attempted by the insertion of words like "good", "high caliber", and by the addition of phrases such as "on the practical level", "but by very *wise* authors", "with a desire to lead these to Christ." At least two who responded struck out the word "Christian" and wrote in "Scriptural." One reply at least stressed the need for such material to "be developed not by missionaries . . . but by Japanese Christians who are well equipped both culturally, and spiritually, as well as academically, for this task." A few frankly acknowledged that they were not aware of what material was already available.

In this connection both praise and criticism were directed at the recent book of Tucker Callaway (reviewed elsewhere in this issue of *JCQ*). Several expressed appreciation of this volume and said in effect, "give us more." One veteran missionary wrote: "Our present generation of Japan missionaries is not equipped to do comparative work. Therefore please refrain from inadequate publications like the recent one by Callaway."*

Question 15: Do you believe that the frequent charge that Christianity is "intolerant" is justified, that is unavoidable? Yes, 69% No, 13% No reply, 18%

In reviewing the replies to this final question it would appear that the question was considerably misunderstood by many who commented on it. One missionary described it as a "logical *non sequitur*". Several indicated that Christianity was frequently "intolerant" but that this was not "unavoidable." Rather, some indicated, this intolerance was "unfortunate." The word "unavoidable" was deliberately used in the question to indicate the sense in which "intolerant" was being used. As one reply suggested the "choice of the word 'Christianity' is unfortunate." The reference in the question was not to the attitude or manner of Christians but to the essential nature of Christian faith itself. The one just quoted replied to the *intended* question when he continued: "God revealed in Jesus Christ leaves no margin of tolerance, either historically or for me, personally, as a redeemed sinner." The fundamental presupposition of those who responded affirmatively to the proposition was captured and revealed very sharply in the comment of a lady of 30 years experience in Japan: "Yes, until a person comprehends One God."

Many indicated that "to the extent that Christianity claims uniqueness in the revelation of God in Christ" it is unavoidably intolerant. Since there was confusion in interpreting the question to assume that the fact that those of Fundamental, Conservative, Orthodox and Neo-Orthodox position were overwhelmingly affirmative in their replies (80%, 75%, 96%, 82% respectively) while the Liberal replies were only 32% affirmative (with 31% not replying) indicates a greater recognition of the uniqueness of Christianity is per-

* *JCQ* had already solicited the article in this issue by Mr. Callaway and feels that many of its readers will find it both interesting and informative. The comment above was exceptional.

haps a bit dangerous. The implication seems to be there, however.

As in question 6 many who replied drew a line of distinction in terms of "tolerance toward people's convictions, but not religions, so far as truth is concerned." Or again, "intolerance not against people, but against their beliefs." Wrote one, "As soon as Christianity ceases to be guilty of the charge of being intolerant of the evils of society and the errors of other religions, it ceases to be Christianity."

Other replies included these:

Basically, I believe this charge is inevitable and justified, but I do not think that fact justifies snobbishness which may sometimes be confused with intolerance.

... there is nothing quite so intolerant as the truth. May God ever protect us from the false idea of love which would make us so tolerant and broad minded that we will tolerate the error of unbelief and false teaching without using the terrible two-edged Sword of the Spirit to cleave between truth and error.

"I am the way ... and no man comes to the Father except by me" is an absolute statement. But Jesus' attitude toward other's was never an intolerant one. It was constructive, affirmative, trying to bring out the best in others. Intolerant of wrong ideas perhaps, but never of wrong people.

Conclusion

To attempt to draw any conclusions in terms of generalizations about missionaries' attitudes toward other religions out of a survey such as this would be difficult if not impossible. A majority opinion determined by easily misinterpreted questions is indicative of very little. The minority may be far more aggressive than the majority and thus be more influential in the ultimate outcome of the religious encounter with which the survey is concerned. Or again, the majority indicated by such a survey may be such only because the minority is more vocal and responded more readily to the questionnaire. At best the tabulations indicate "trends" and the quotations cited "representative opinions." Are there then no values in a survey such as this?

There would appear to be some obvious conclusions that can be drawn from such a survey that are worth nothing. First, it is obvious that *here is a problem which lies at the very heart of the Christian missionary movement which has not yet been fully faced.* Even granting the uniqueness of the Christian faith and clear Biblical teaching on several of the issues raised, it is none-the-less true that Christian workers are still searching for techniques and means of approach, a way of effective presentation, of the Truth they preach to those giving allegiance to truth in other religious traditions. *More genuine and much deeper searching is called for.*

Second, it is clear, too, that *missionaries in Japan, at least as represented in the survey, are desirous of engaging in a deeper, more genuine search of this kind.* This search needs to be two-fold: Further exploration of Christianity's own resources, its biblical and theological foundations, and, at the same time, increased understanding of other religious traditions and teaching. The Christian worker needs to know his *own* heritage and resources and, at the same time, to know the heritage and resources (or lack of them) of *others*. Indeed, he must know the faith of his opponent (convert-to-be, if preferred) better

than that opponent himself. This means more discussion, more study, more literature, both for the Christian worker and the non-Christian seeker, and, most essential, more dependence on the Holy Spirit, the Spirit of Truth that will lead us into all truth.

There are other implications. We need more time for sharing of thought and of experiences. Certainly for the sharing of faith itself. We need to know each other better—to try to find a common vocabulary, to define our terminology in a way that will enable us to talk to each other. How can we proclaim our Christian faith to others when we can't understand each other's expression of that faith? Our words are too elusive, and there are even times when we try to make them more so! This survey points all of this—and more. *JCQ* feels that in this survey it has touched on a vital artery of the Christian witness in Japan and, its readers willing, would like to continue to explore this area of the missionary task.

One reply contained a note that read: "We're going on furlough in just a few weeks so I don't have the time to write that book your questionnaire stimulates." Perhaps, together, we can write such a book through the pages of *JCQ*, in the months ahead.

JCQ, as the journal of the Fellowship of Christian Missionaries in Japan, confronts the non-Christian religions of Japan and joins with one who appended this prayer to her reply in the survey:

May God keep us humble as we seek to share with them the blessings of freedom in Christ, and help us to be wise and kind in our approach. Amen.

R. P. J.

For Further Study

Some Suggested Reading

For the benefit of its readers who are interested in knowing more about the religions of Japan and Christianity's relationship to them JCQ offers this supplementary information prepared by William P. Woodard that should be of value to them.

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The Short History of Tenrikyo

The Headquarters of the Tenrikyo Church Nara, 1956

The above books are all available in the library of the International Institute for the Study of Religions described below.

Three Institutes

International Institute for the Study of Religions

The International Institute for the Study of Religions (*Kokusai Shukyo Kenkyu Sho*) was established in May 1954 for the primary purpose of promoting a better understanding of religions in Japan and abroad, with special emphasis on religions in Japan, and the religious life of the Japanese people. The Institute is an independent, academic, non-sectarian and non-profit foundational juridical person. Its over-all functions are objective analysis and description.

In order to accomplish its purposes, the Institute conducts research, promotes lectures and conferences, translates significant articles and books by Japanese scholars, publishes a bulletin and newsletter in Japanese and English and the results of its research in an appropriate form, assists Japanese and foreign religious leaders, scholars and other interested persons, and maintains a reading room and reference library on contemporary religion in Japan. During the current year directories of the denominations of Buddhism, Christianity, Shinto, and new religions have been published. Projected publications include a directory of all courses on religion offered in the universities of Japan and a series of booklets on Japan's major religions, denominations and sects.

The Institute is supported by membership (subscriber) fees, gifts and foundation grants. Regular membership—¥1,000 (\$3.00) annually, special members—¥3,000 (\$8.00) annually, life members—¥30,000 (\$85.00).

Members are entitled to receive copies of all regular current publications, participate in the Institute activities and use the reading room and library facilities. The Institute is located in Rooms 202-4 of the National YMCA Bldg. 2-1 Nishi Kanda, Chiyoda-ku, Tokyo. The chairman of the Board of Directors is Dr. Hideo Kishimoto of Tokyo University. Mr. William P. Woodard is Director. (Tel. 29-4231).

The Cultural Interchange Institute for Buddhists

The Cultural Interchange Institute for Buddhists (*Bukkyo to Bunka Koryu Kai*) was established in March 1956 in order to encourage (1) the study of foreign culture in Buddhist Universities in Japan, (2) a better understanding of Japanese culture, particularly

Japanese Buddhism, in foreign countries and (3) the nurture of international culture among Buddhists in Japan.

The Institute has done a great deal in providing western books for the libraries of thirteen Buddhist Universities in Japan and has sponsored English Oratorical Contests and English Seminars for Buddhist youth. Two Centers, which contain not only books on Buddhism but many American reference books as well, are maintained by the Institute. The Kyoto Center, which was opened in April, 1957, is located on the ground floor of a building not far from the main gate to Chion-in Temple. On the second floor is a Buddhist Culture Institute sponsored by the temple. The Kyoto Center, which was opened in the fall of 1957, is in the rear on the ground floor of Tsukiji Honganji Temple. In addition to maintaining a library the Centers plan to carrying on various activities but these have not yet been announced.

The Institute is located on the ground floor of the Tsukiji Honganji Temple. (Tel. 54-7090)

The Reverend Tokusui Kotani is chairman of the Board of Directors.

The Institute for Japanese Culture and Classics

Shinto

The Institute for Japanese Culture and Classics (*Nihon Bunka Kenkyu Sho*) was established July 1, 1955 for the purpose of making a thoroughgoing study of Japanese culture, in its traditional nature and manifestations, by comparison with the cultures of the world. Two types of studies are conducted: Basic studies of Japanese culture and various problems of Japanese faith and ethics. The activities conducted by the Institute are: (1) research and academic aid, (2) collection of books and materials, (3) publication of reports, (4) open lectures and conferences, and liaison with foreign research centers.

The Institute is located opposite the main hall of Kokugakuin University at 11 Wakagi-cho, Shibuya-ku, Tokyo (40-3101) Dr. Iwakichi Ishikawa, President of the University is the Director, Mr. Naofusa Hirai is Executive Secretary.

What Japanese Shintoists Think: A Post-script

Readers of the English Mainichi newspaper were no doubt somewhat surprised to find spread over the last page of each issue from January 6 to 11 a series of articles by Dr. Chikao Fujizawa which were entitled, "What is the Japanese Shintoist's Way of Thinking." Fortunately the readers' reactions reflected in the Reader's Forum were negligible, because despite the title of the series it was an exposition of Dr. Fujizawa's personal interpretation and not in any way representative of Shinto scholarship or Shrine Shinto leaders. Persons who may question this statement should inquire about the matter of some local shrine priest or at the Kokugakuin University. The author is an able philosopher and something of a linguistic genius. Prior to the war he was a leading exponent of *Tennoism*. One quotation from *Cultural Nippon* (March 1734) of which he was once editor will give an interesting insight into his thinking then. In closing a discussion on "The Reassertion of Japanese State Philosophy" Dr. Fujizawa wrote in regard to the Emperor's example "as the august head of the Family-State" that in performing a certain act "the Emperor becomes virtually a God in human shape—*Ara-Hitogami*." The author is too fine a linguist to suppose that he didn't mean exactly what he said. W. P. W.

Photo feature: **JAPAN'S OTHER RELIGIONS**



Photo: R.P.J

New Years Day—Hachiman Shrine, Kamakura

“The new year was ushered in with pleasant weather and record crowds at most of the shrines of the country. According to the *Japan Times* there were 3,505,000 worshippers at Meiji Shrine between the evening of December 31 and sunset on New Years' Day. At the Grand Shrine of Ise worshippers are said to have numbered 120,000. Making due allowance for considerable inaccuracy in the figures, the crowds were enormous and indicative of the hold the shrines have on the people. It would be difficult, however, to interpret this as an indication that ultra-nationalism and emperor worship are reviving, because only 132,000 are reported to have visited the Imperial Palace on January 2. Prime Minister Nobusuke Kishi and Agriculture Forestry Minister, Munemori Akagi, paid their respects at Ise on January 2.”

Japan's religious culture is a thing of mystery and curiosity to most foreigners.



←From the street-side *Buddha* in Tokyo's crowded Asakusa area...



To the quiet wayside graveyard with its shrine...→



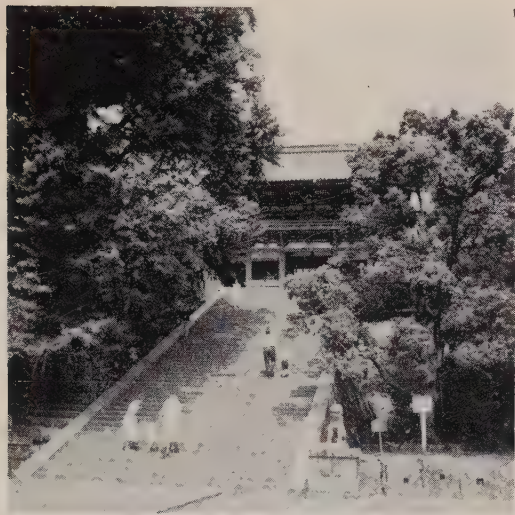
←From elaborate and ornate temples with their fascinating, though gaudy, beauty...



To the commanding grandeur of magnificent statues of Buddha or (*at right*) of Kannon Sama, the Goddess of Mercy, that tower over the landscape...→

The interested observer is impressed with the religious heritage of the past but can not resist asking, "Is it of vital significance today?"

The answer is not easy to find. At New Years and other special seasons the shrines and temples are packed but the rest of the year . . .



←The places of worship seem deserted except for tourists, both foreign and Japanese, who come by modern sightseeing buses . . .



And a few earnest and devout worshippers—mostly the aged and principally women . . .→



←In Kamakura the Great Buddha sits serene in the dignity of centuries just as it sat when Columbus was venturing across the wastes of the Atlantic . . .

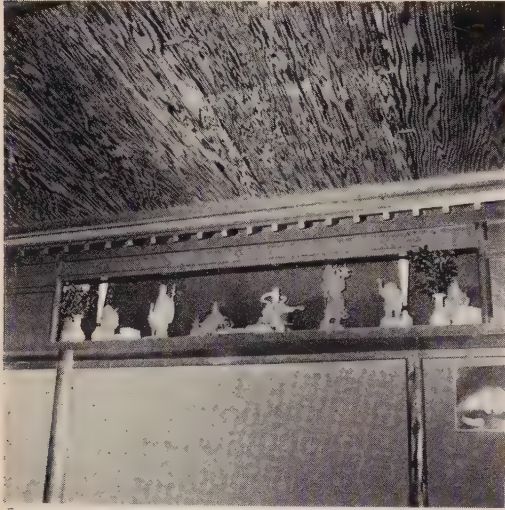


But near-by tickets are sold to see the inside of the statue—"See the inside of Buddhism" the ticket seller urges foreign tourists . . .→

Is any of this *vital* religion? Is it glorified tourism? Has commercialism taken over? Do these religions have any message for modern Japan? The answers: Yes and No. To some it is meaningful . . . to some it is meaningless.

photos by Paul Tanis

But this much must be recognized: Japan's religious heritage has left its mark on the nation and its people. He who would understand today's Japan must know yesterday's Japan...



←The "god shelf" is still given a place of prominence and reverence...the old religions are not forgotten...



Hours of happiness and of sorrow are hours, in which the Japanese turns to the temple... birth... marriage... death... festival days...→



The temple bells are not silent and the religious culture that they symbolize is both significant and latent with power in the mind of many Japanese...

The shadow of the Cross has fallen on Japan, as on all of God's creation. The call of Christ is heard amid the clamor of the old religions culture... What the encounter between Japanese religious culture and Christ will produce remains to be seen. The understanding and appreciation of the Christian worker as he endeavors to witness is of utmost importance.



photos by Paul Tanis

Following the survey of missionary attitudes toward other religions JCQ ventures to present this article on methodology in the comparison of religions. Written by a Christian student of religions who is not a missionary it should prove provocative to some, helpful to all.

Methodology in the Comparison of Religions

ALFRED BLOOM

Methodology in the comparison of religions depends greatly on the viewpoint which one holds with respect to other religions. The comparison of religions is usually carried out from within a religious context as members of one faith attempt to assess the character and intent of another faith. Sometimes it is an attempt to discover similarities on the basis of which some synthetic religious system might be based. This activity underestimates the cleavages which separate religions from each other. An example of this may be found in Dr. D. T. Suzuki's recent work, *Mysticism, Christian and Buddhism*. He seeks to show that fundamentally they are the same. He lightly passes over those characteristics which give each system of thought its own special character. On the other hand, there is also the contrary attempt which endeavours to highlight the great gaps between religions. Examples of this may be found in the recent comparisons of Buddhism and Christianity put forth by Dr. Fumio Masutani in his *Comparative Study of Buddhism and Christianity*, and Dr. T. N. Callaway's *Japanese Buddhism and Christianity*.

It will be seen from a reading of these works that efforts deriving from either of these perspectives can lead to misunderstanding. *The field of comparative religion is fraught with difficulty if there is not a delicate balancing of interest and perspective.*

In view of this situation, this essay aims to present basic considerations which the author feels may be useful in making such comparisons of religions. There is need among religious thinkers to clarify what is meant by comparative religion and how it may best be carried out.

The Purpose of Comparative Religion

By comparative religion we mean the attempt to outline the religious phenomena of one faith in relation to another religion. Such an outline will include both similarities and differences. From such a study the fundamental structure of human religious experience and its significance for the life of man may be observed and evaluated.

For the best results in this field of study we must place the comparison of religion in proper relation to other disciplines concerned with similar phenomena. This division of field must be strictly adhered to in order to avoid confusion. In the field of the study of religion we can determine three essential disciplines: the history of religions, the comparison of religions, and the philosophy of religion. Each field has its own function and

standards for attaining its aims.

The history of religions ascertains for us the basic facts surrounding the appearance of a particular religion. It abides by the scientific standards for evaluating historical data and seeks to create a vivid picture by which the concepts and religious experience of that faith may be appreciated and understood. Within this sphere we include the anthropology of religion, dealing primarily with primitive religions which furnish a large background for the rise of the historical faiths. Religious biography is also within this sphere but concentrates particularly on the life and experience of a founder or an exceptional religious saint. Finally there is the organizing of religious concepts, based on the organizing principles of that faith as drawn from its literature. From this data a rounded picture of a particular religion is possible. The disciplines of sociology, psychology, archaeology, and anthropology are integral elements in this imaginative re-creation of religious origins and development.

The comparison of religions draws on all aspects of the history of religion and then by placing the various religions in relation seeks to determine the fundamental structure of religious experience and conception through a scrutinizing analysis of similarities and differences. It places in relation the goals of a religion and the methods and concepts used to attain that goal. The comparison of religions asks fundamental, universal questions of each faith which each may answer in its own terms: What is Man? What is the nature of Ultimate Reality? What is the nature of Evil? What is Salvation? What is the relation of Faith and Reason? of Religion and Ethics? How does religion relate to society? What is the religious life of the common man? Because the problems are universal and the possibilities of human action and thought are limited, some degree of understanding can be attained.

The Investigator's Attitude

This is the point at which the problem of the investigator's attitude appears. *If we were to view comparison of religions as a theological discipline, it is this author's opinion that the study would belong more to the area of philosophy of religion than to apologetics. It is not a tool with which to defend one's faith but rather a tool with which to understand the function and character of religion as a feature of human existence, which is what philosophy of religion aspires to do.*

The question may arise whether a man confessionally committed may not compromise himself by giving assent to a broad appeal for sympathy in the study of religions, since this appeal seems to set aside the question of truth. Such a situation may only arise if the belief that we have the truth necessarily involves the assumption that others outside this truth are involved in error. The view of this author is that it is a *non sequitur* in the religious field to hold such a position. Christian theology, historically, has never held such a view for it distinguishes between special and general revelation and the Church Fathers spoke much of the *Preparatio Evangelica* in relation to the pagan cults. For us today the question is even deeper. For though we may have a firm grasp on our own

faith and its realities, we must respect the spiritual experience of other men out of humble recognition of the mystery of reality and out of reverence for the human individual. If we are motivated by true love, we shall not be tempted to degrade human personality.

The Christian approach to the comparison of religions is to indicate how God has spoken to men and how men have responded to this word. It is a constructive tool. The belief that God is Unconditioned and Absolute Freedom together with the faith in his special revelation in Jesus Christ has created a tension in the very heart of the Christian faith. Fundamentally it is the problem of God's relation to history. Beliving in the historical revelation of God's love we must ask how the Universal God has dealt with man universally. Thus *other religions have become important for Christianity in a way unparalleled in other religions*. Rather than conquering other religions in the arena of debate, this interest aims at understanding more fully the revelation found in Jesus Christ.

If these attitudes are cultivated and accepted comparison of religions is able to properly fulfil its tasks of gathering material from all ranges of religious experience and seeking those interpretations which throw light on the religious needs and nature of man. It will illustrate the various means man has of meeting these needs and fulfilling that nature. Comparative religion does not itself pronounce true or false any of these possibilities. This question is left for the discipline of Philosophy of Religion. Theology will also determine the confessional requirements. Thus the question of truth is not set aside ultimately, but it is taken up in the proper place.

The Challenge to Further Conversation

The advantages of this approach can readily be seen. Present world conditions challenge all religious thinkers to indicate how religion may be a force for progress and the fulfillment of human ideals. Secularists of all kinds proclaim the reactionary nature of religion and the stultifying character of religious faith. Thus religionists must inspect their religious experience and the experiences of other faiths in such a manner that effective application of religion to the problems of human existence will be possible.

There is need today for a genuine comparison of religions which goes further than the enumeration of doctrines and ideas. A true comparison of religions will expose to view the heart springs of religious life in its actions and feelings as well as its ideas. Such a view together with a serious interest in the truth and a deep sympathy for people can do much in contributing to greater understanding between thoughtful people.

We may conclude by stating that *this view of comparison of religions if thoroughly applied will help us to avoid the sins of presumption and arrogance which are the chief deterrents to establishing conversation and understanding between members of various faiths.* This chief benefit derives from the fact that comparison of religion is itself only a partial field and since it stands within a context of other disciplines it must abide by established standards of discussion and investigation.

There have been few Japanese Christians who have given themselves to the study of Comparative Religions. Here the "dean" of those few who have devoted themselves to that study analyzes the weakness of Christian evangelism in Japan and writes a prescription for a more effective ministry. His clear enumeration of the unique features of Christianity will be appreciated by many.

A Strategy for the Christian Ministry in Heathen Japan

ANTEI HIYANE

The Centenary Commemorations and Future Prospects

Next year it will be one hundred years since Protestant Christianity was introduced to Japan. However many plans may be promoted to commemorate the centenary, the most important ones will be not so much those which are retrospective as those which are prospective, especially those having to do with the future of the ministry in non-Christian Japan. *Though we need to commemorate with thanks all past mercies, the celebration will be nonsense if it does not also point toward the future.* Moreover, the past hundred years will be vastly different from the next hundred years. While some of the early pioneering missionaries from America only reached Japan after a voyage that took them across the Atlantic, around the southern tip of Africa, and then across the Indian Ocean, sometimes lasting as long as one hundred eighty days, it now takes only a few days by air over the American Continent and the Pacific Ocean. Such a difference in time and space makes us feel as if we are living in a different world and prompts us to wonder if the whole last century may not be equaled by the probable developments of the coming ten years.

It is well, therefore, that we take advantage of the centenary commemoration by re-evaluating our rich resources, critically assessing our efforts, and launching imaginative and dramatic new projects. But most important is that any strategy we may work out for our ministry shall be focused sharply on the heathen environment of Japan in which we work. Many Japanese ministers as well as foreign missionaries fail to pay attention to the deeply rooted paganism of Japan. Most missionaries are too short of understanding and sympathy to properly appreciate the vitality of the heathen aspirations. Most Japanese ministers are so exclusively earnest about preaching the gospel that they either lightly brush aside the heathen traditions or else never really expect to get any response from earnest disciples of the traditional religions. But if the paucity of Christians in Japan is mainly due to this stubbornly heathen bedrock, then no missionary or minister can be exempted from the responsibility of acquainting himself with the problem.

Prevailing Attitudes Among the Ministry

Most Japanese ministers were born in heathen families, accepted Christianity in opposition to the religion and traditions of their families, and devoted themselves to the ministry without the understanding or support of their family members. Moreover, for most of them their conversion and dedication to the ministry came just at a period that may be described as the twilight of the reign of the gods in Japan and the dawn of iconoclasm. Their ignorance of their religious heritage and their insensibility and lack of attachment to the traditions of their country often made possible a rather prompt conversion to Christianity. Thus many of those who come into the Church were progressive men, even iconoclasts, men inquisitive about curiosities, and admirers of the foreign cultures. *But this eagerness to accept the new has often been at the expense of a full appreciation and understanding of the past.*

It is no wonder then that the Christian ministry should be appallingly lacking in its understanding of the background of Japanese religions. Seminary students, as a whole, have little interest in the study of Japanese mythology, Shintoism, Buddhism, Confucianism, or, for that matter, even the history of Christianity in Japan; they are more eager, rather, to study recently arrived books of overseas theologians whose writings have little or no relevance to the Japanese religious scene. I have read very few theses pertaining to the religions of Japan during my more than thirty years on the faculty of a theological seminary. Even the ministerial examination committees of the church have been known to say, half in joke but half in seriousness, "If we were to be examined on these questions, we all would fail."

About twenty years ago lectures introducing Japanese culture to the foreigners were held periodically, but one of the promoters used to confess that it was very difficult to find a lecturer from among Japanese Christians who had both the necessary knowledge of his country's culture and the ability to speak in the English language. These efforts have, for the most part, been abandoned. We cannot say too strongly that *it is a fatal mistake to carry on a Christian ministry in Japan without regard for the religious soil in which Shintoism, Confucianism, Taoism, Buddhism, and other popular beliefs have derived their deeply rooted influence.*

Main Reasons for this Neglect of the Religious Background

Now the question will arise, if Japanese ministers and theological students so earnestly desire to successfully proclaim the Gospel in Japan, why do they disregard the religious soil in which the seed of the Gospel must be sown? The main reasons I believe to be the following:

It is due to the very nature of Christianity, which is based on an exclusive, essentially intolerant, concept of revelation. Wherever Christianity was introduced, it immediately confronted all the previously existent religions with its absolute claims, leaving no room for any heathen beliefs. It was so among the Greeks, Romans, Germans, and Anglo-

Saxons, and it must be so in all Oriental countries, and Japan cannot be exempted. Buddhism, however, has had a very different history. It compromised with Brahmanism in its homeland of India, with Confucianism and Taoism in China, and when it came to Japan it found compromise with Shinto very easy. Most Japanese do not doubt that a man can believe both Shinto and Buddhism at the same time. How different the words of Peter, who, full of the Holy Spirit, said: "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, whereby we must be saved" (Acts 4:12). The Christian ministry need not pay attention to any non-Christian religion, so far as its theology is concerned. *Our single-hearted ministry in a heathen land ought never be interrupted by too great a concern for other faiths.* In this respect it may be understood why most Japanese ministers pay so little attention to non-Christian religions.

The number of Protestant believers, only some 332,000, is very insignificant in comparison with the overwhelming majority of the followers of traditional Shintoism and Buddhism, not to speak of the crowds who follow the so-called new religions of the post-war period. However we may explain this away, by citing the exclusive nature of Christianity, the compromising attitude of non-Christians, the seekers who wander about among the new religions, the magical charming power of the popular beliefs, etc., *the main reason for our weakness can be found in the fact that Christianity has kept aloof from Japanese life, without taking deep root in the native soil of this land.* And the chief reason for this is our lack of knowledge, shallowness of understanding, and failure to seriously acquaint ourselves with the conditions we face.

In rural areas, from the year's beginning to the year's end, the calendar is highlighted by a series of traditional festivals which are woven into the very fabric of life. The ceremonies marking the stages in each person's life, from conception before birth to the life after death, are ruled by popular beliefs transmitted from very ancient times. It is most difficult for the Christian ministry, therefore, to be effectual in this environment unless we have a knowledge of these traditions and discover how Christianity may enter just as fully into the common life of the people.

It is not only in the backward rural districts but also in the twentieth-century metropolitan areas that the primitive magical rites are being performed. The newspapers reported that a Shinto ceremony was performed at the time of the founding of the Institute of Atomic Research and also at the opening of the submarine tunnel between Shimonoseki and Moji. Above all, every part of Japan is so permeated by these heathen rituals and customs that it is impossible for the Christian ministry to evade them.

Projects Suitable for this Purpose

We are now ready to suggest some concrete projects suitable for our purposes which can make our Christian ministry more effective.

A.) *Research institutes should be organized to study the non-Christian religions and Japan's religious tradition.* Already in existence are the International Institute for the

Study of Religions (*Kokusai Shukyo Kenkyujo*), and the Institute on the Mission of the Church (*Senkyo Kenkyujo*) of the United Church of Christ in Japan. The two differ in that the former is constituted of representatives from all religions in Japan and so is not specifically Christian in its concern. But the institute that I propose should have the following purposes:

1. That all religions in Japan might be studied from the Christian viewpoint.
2. That the absolute nature of Christianity might be demonstrated.
3. That the actual problems faced by the Christian ministry might be considered and practical projects might be proposed.

This could be accomplished in the following ways: 1. Facilities for study of special subjects, through discussion meetings, a library, publications; 2. a religious museum; 3. fellowship with non-Christian priests; 4. training of ministers and missionaries; 5. communication with foreign mission boards, etc.

B.) *In the curriculum of theological seminaries there should be included, the history of religions in Japan, the comparative study of these religions, the ethnographical study of Japanese traditions, and research work in current religious activities.* It may even be suggested that some volunteers among the graduates of our seminaries shall be sent on for further study in Shinto and Buddhist universities rather than in the theological seminaries in Christian countries.

Christianity's Confrontation of Non-Christian Religions

In conclusion, let me discuss the chief characteristics of Christianity in comparison with non-Christian religions.

Religion is the expression of the human intention to know the Word of God. The fundamental reason for the prevalence of religion all over the world is the fact that God created mankind, and created man has an innate aspiration to know God his creator. Man is above all a religious being with a natural yearning to know God. Our souls cannot have peace until they find God. But unless God reveals himself, no man is able to know him.

So far as religion is concerned, the Jews were a supremely original and incomparable people. Their religious nature was due simply to the fact that they were a chosen people, upon whom God bestowed his revelation. But the more devoted they became, the more seriously they felt their sinfulness before God. Thus God revealed himself even more concretely that he might save them from their sins; and the fullness of his self-revelation was Christ the Incarnate. The Gospel is Jesus Christ, through whose cross all mankind may know the love of God, their sin and its atonement, and eternal life. The salvation of mankind is in believing in Christ as the one eternal Word of God.

In a word, Christianity is the only way of salvation, absolutely different in quality, not just relatively different in quantity, from Shinto, Confucianism, Buddhism, and other natural religions. Christianity must now confront these Oriental religions in present-day Japan with the following antitheses:

(1) Christianity is monotheistic as revealed in the Old Testament, while these religions are polytheistic. (2) Christianity is theistic, believing in a personal God, but these religions are pantheistic. (3) Christianity draws the strict line of death between this present world and the next, while these religions make no such absolute distinction. (4) Christianity is an ethical religion, distinguishing between good and evil, while most religions tend to be antinomian. (5) Christians acknowledge themselves guilty before God and repent of their sins, while adherents of other religions simply avoid physical impurity or treat sin as ignorance; above all, those religions have no soteriology, nor need they any. (6) Christianity makes an exclusive claim, offering but a narrow gate, while those religions are syncretistic, tolerant, and compromising, setting before men a broad gate. (7) Lastly, Christianity is the good tidings which is preached to all people, but these religions are tribal religions, in practice if not in theory, as their restricted and regional ministry shows.

Christianity is neither one among other religions nor the highest stage of religious development. It is the absolute religion, the one and final revelation from God. The urgent problem in Christianity is not to find a common element with other religions by generalizations, but to demonstrate its uniqueness over against other religions. Japan is not only a miniature of the world religious confusion, but also an *Armageddon* where Christianity shall win the final victory over all religions.

There are only some three hundred thousand Protestant Christians among a population of ninety million Japanese. It is a pitifully small number. But let us hear the Apostle Paul: "*What saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace*" (Rom. 11:4, 5).

Religion and Higher Education

According to statistics in the most recent (1956) *Shukyo Nenkan* (Religious Year-book) published by The Japanese Ministry of Education. There are 36 universities in Japan maintaining some religious affiliation and offering courses in religion. Of this number 2 are Shinto universities, 11 Buddhist and 22 Christian. In addition there are 6 National Universities and 3 private universities without religious affiliation which offer courses in religion. The courses offered in the National Universities are for the most part simply entitled "Religion" (*Shukyogaku*) or "History of Religions" (*Shukyoshi*) and emphasis is on the religions of Japan, China and India but a few courses in Christianity are given.

JCQ considers itself fortunate to be able to publish this article, originally an address before the Yokohama Clergy Club (missionaries and U.S. military chaplains in Kanagawa Prefecture), by this eminent member of the House of Representatives and an earnest Christian. This article is unusually appropriate in an issue concerned with Japan's religions.

Moral Education?

TAMOTSU HASEGAWA

Translated by Dr. RICHARD DRUMMOND

The title that has been given me is "A Christian's View of the Significance of the New Moral Education Law in the Educational System of Japan." I gladly take this opportunity to give you my own opinion quite frankly and directly.

As you all know, in the present educational and political worlds of Japan two strongly opposing views confront one another on this subject. On the one hand there is the view that in the public schools (primary and middle) a formal course on morals similar to that which existed in pre-war Japan should be instituted for the purpose of supplying an adequate moral training. On the other hand there is the opposing view that new principles of education prevailing in Japanese schools since 1946 are quite satisfactory as they are. These principles are that in the primary and middle schools the emphasis should be on the social sciences and the home room but that through every subject in every way possible advantage should be taken of every opportunity to teach moral behavior.

Concerning the difference of opinion I should like for your information to give my own views. The defeat of Japan in 1945 brought a real revolution to Japanese life. Moral education too, with this date as the turning point, saw a very great change. However, to discuss things in their proper order, I should like to begin with Japan's moral education as it existed before the war.

Pre-war Moral Education

The pre-war moral education of the Japanese people was the result particularly of the influence of Buddhism and Confucianism. Buddhism taught the principle of *Karma* or moral retribution. It taught also a resignation toward the events of this world and an expectation of a happy life in the hereafter. It taught mercy or pity as a prime virtue. "Thou shalt not covet, thou shalt not be angry" were among its important tenets. It also taught respect of the spirits of one's ancestors.

While Buddhism chiefly taught a personal or family morality, Confucianism, especially as exemplified in the precepts for Confucius and Mencius, taught a morality emphasizing one's duty to his political and social superiors. This teaching had an enormous influence upon the educational policy and political life of Japan. It emphasized the virtues of *jìn* (benevolence), *gi* (right social relationships), *rei* (*chitsujo* or social order), *chi*

(wisdom), *shin* (mutual trust). However, from the 17th century to the end of the recent World War through the Tokugawa Era, the Meiji Period, Taisho and right to the present Showa Era, the rulers of Japan took this moral teaching and, for the purpose of using it for political and economic control, perverted it into the famous principles of feudal and filial loyalty.

Chugi or loyalty to one's superiors in the feudal social hierarchy meant absolute obedience to one's feudal lord, to the Emperor, or to one's immediate master. To sacrifice one's life for his master was considered the highest of virtues. *Koko* or filial piety meant absolute obedience to the head of one's family. By this means the family system was maintained and the family was particularly constituted to make possible the endurance of any extreme of poverty. Since the Meiji Period moral education has been carried on chiefly through a regular subject called *Shushinka* which was based essentially upon *chugi* and *koko*.

From the year 1869, the year of the Meiji revolution, Japan endeavored to introduce and rapidly to develop a form of capitalism. At that time, in the various countries of Europe and America a classical form of capitalism was at its height and a new form of monopolistic capitalism was just beginning to exert its influence. Japanese capitalism made rapid progress and had to develop so as to compete with the capitalism of the West. The accumulation of capital necessary for this development was effected chiefly by the exploitation of the rural population. To show the extremes to which this exploitation went, it is said that in the years from 1883 to 1890, 370,000 heads of families lost their lands. As a matter of conscious policy the rulers of Japan strove to build up a military force at the least cost by relying on the sons of these poor farmers and bankrupt small household industries. By this military force a double result was achieved, that of unifying Japan itself and of defending it against foreign nations. The next step was to foment imperialistic wars and to establish colonies overseas. The essential ingredient of this policy was the making of the Emperor into a god and establishing an absolute political control based upon the imperial system. The people were thus driven into a stronger pattern of feudal behavior and by the concomitant insistence upon filial piety a social order was built upon the resultant family system. The families of this system constituted organized units of joint or cooperative living that made possible the endurance of extreme poverty.

Of course, together with the introduction of capitalism the modern thought of Europe and America also came into Japan. The writings of John Stuart Mill, Montesquieu, Rousseau, Spencer, Darwin, reports of the French Revolution, etc. were translated into Japanese, but these were understood by only a limited group of intellectuals. The great mass of the people received their training along strictly feudal lines through the *Shushinka* or morals course in the public schools.

Defeat and a New Start

The defeat of Japan brought a new revolution to the land. The absolute political control based upon the imperial system was destroyed. The system of morality resting upon feudal loyalties lost its authority and Japanese education was thrown into confusion. In 1946, by command of Gen. Douglas MacArthur and based upon a draft made by SCAP, a new constitution was enacted. This document was a clear reflection of the principles of democracy in internal affairs and peace in international relations. In the sphere of education, quite differently from the previous method of forced inculcation from above, the basic principles of education came to be those which encouraged the student to think for himself, judge for himself and act on his own responsibility.

In the ten years since that time this new system of education has gradually borne fruit among the young people of Japan, but concerning the moral education there have arisen complaints among conservative politicians, capitalists and parents.

The chief reason for the complaint of politicians is that, of the young people trained under the new system of education, about 80% have become ardent advocates of the principle of settling international disputes by peaceful means and thus a genuine rearmament program has not been possible. Furthermore, there is fear of the 3,500,000 member Japan Teachers' Union which is utterly dedicated to these principles of democracy and peaceful co-existence. There is concern that unless the political power of this group is nullified the Socialist Party may obtain political control. Of course, the great majority of this kind of politician are older men who find it impossible to clear their minds of the feudal standards of morality.

The capitalists feel that too strong an emphasis upon peace will interfere with profits and that strikes are an intolerable obstruction. Conservative members of the PTA complain that the manners of the younger generation are bad and that they do not do what their parents say. For this reason they say that the new educational system is bad.

Of course the post-war approach to moral education has not borne completely satisfactory fruit. As the Swiss educator Pestalocci has said, the primary place for moral education is in the home. The family is the best place in which to teach moral conduct. However, the compulsion of poverty causes many Japanese mothers as well as fathers to work outside the home. They are too busy to take proper care of their children; they have no leisure to read good books and they are thus unable adequately to understand or appreciate the new democratic ideas.

Objections to the Proposed Moral Education

As I have suggested above, *the traditional religion of Japan is a religion connected with funeral services. It is not a religion which teaches true morality or induces a personal conscience.* Japanese parents are thus essentially powerless to give moral education and place all their hopes in that realm upon the schools. This is really the major reason why post-war education has not borne adequate fruit.

The second reason why results have been disappointing is the policy in Japanese politics of being niggardly toward education and schools. In the 1955 national budget the total amount allocated for all education was 371 billion yen.* However, of this amount allocated, only 34% or 126 billion yen was actually disbursed by the state.

At the present time in Japan there are 12,270,000 children in primary schools and 5,880,000 in middle schools. During the war 15% of all school buildings were destroyed by bombing. From 1946 middle schools were added to the program of compulsory education. The burden of constructing the necessary buildings was laid upon the nation.

However, the budget for education is inadequate; the number of classrooms is inadequate. In middle schools there are many classrooms where the number of students exceeds fifty and in primary schools many whose number goes beyond sixty. For this reason it is extremely difficult to carry on the personalized moral education envisioned by the post-war educational program.

Furthermore, the salary of teachers is low. According to the statistics of the year 1952, over against the average salary of teachers in the United States of \$284.00 per month, the Japanese average is 1/6 of that or ¥19,010 (\$52.81). With this amount we cannot attract the ablest people to the teaching profession. Then, strange to say, as a qualification to become a teacher in a primary school, there is no requirement that one have studied ethics as a subject in his own college training. Our teachers lack the scholastic grounding for moral education.

My third point is that in Japan social or sociological education is extremely poor. In accordance with the principles of post-war education in the various towns and villages public buildings have been built which are used for libraries and adult education programs. However, in its budget the national government has allocated for this purpose only the sum of ¥109,000,000. As a result their activity is hardly worth considering.**

My fourth explanation of the inadequacies of post-war education is the fact that the confusion in sex morality has brought great difficulties into moral education. Before the war Japanese women particularly were given sex education in the most cautious and reserved manner. In the post-war period literature and the movies have brought sex out into the open and have sung about the emancipation of sex as if that in itself were art. Sex education has been thrown into almost utter confusion.

The fifth reason I would adduce is that the present state of Japanese society shows capitalism with the symptoms of decay in its final stages. Capitalists strive with might and main simply for greater profits and do not wait to choose their methods so long as they profit. Hence in the political, bureaucratic and economic worlds graft and corruption are rampant and it is difficult for people of integrity to obtain employment. With this state of affairs adequate moral education on a public basis is quite impossible.

* ¥360=\$1.00

** Japan's political division of power is traditionally very heavily weighted on the side of the central government. It is possible to see here in these sentences something of the problems created in local helplessness when the central government chooses to ignore local needs.

The sixth reason is that in this age of the hydrogen bomb and the inter-continental ballistic missile the most important area of morality must be the morality that preserves peace. However, as I have said before, this principle of peaceful international cooperation established by both Japan's Constitution and her basic educational law is inconvenient for the conservative politicians and capitalists. They are constantly trying to overthrow the system of education based on these principles. Consequently the moral education of youth which is related to these principles is in constant commotion. I believe, furthermore, that the American government bears some small measure of responsibility for this state of affairs.

Now I shall endeavor to give you my frank opinion on what I think about the present situation of Japan's moral education problem. I am directly opposed to the plan of conservative politicians and the Ministry of Education to establish a morals course, *Shushinka*, as a subject in the school system. *Education that sets up courses in morality and attempts to cram moral teaching into students from above does not bear fruit.* We adults who were educated before the war know this by personal experience. The result of that education was that we ignored the rights of individuals, waged war and created no end of trouble for other nations. Furthermore, those who are responsible for the present graft and corruption, who have brought sex education into its present state of confusion are none other than the adults of this generation who have received that kind of education before the war.

The first and foremost duty lying before us is, as I have said before, to remove the various conditions that obstruct real moral education. I believe that the new principles of moral education in the schools of post-war Japan are, as principles of education, correct. That is, through the medium of social science courses, composition exercises and the home room, to take up case by case the problems of pupils as they exist or occur in school and to give moral training so that the pupil comes to think for himself, judge for himself, and act on his own responsibility. This kind of education has already been advocated in Japan since 1910 by Dr. Masataro Sawayanagi, a disciple of the famous educator Pestalocci, president of the then Kyoto University and later founder of the Seijo Primary School in Tokyo.

The morality of human beings is after all to be reflected in our entire manner of life as human beings and the very word implies a way of life directed towards the welfare of others in society; a life filled with love, a life pure and right. Therefore the proper method of moral education is to make use of the progressive experiences of the pupil's life as they occur and through them to help him in a living way to think and judge for himself what a human being ought to be and then to act accordingly.

The Difficulty of Christian Whitness

Finally, I wish to give my opinion in a simple way as to why it is that the Christian religion, which is the most morally based and conditioned of all religions, has been unable, on the whole, to enter the Japanese family, which is certainly the proper place for moral

education. Herein lies the great tragedy of Japanese life, and I should like to give my own analysis as to why the Christian witness has found Japan so difficult.

During the 300 years of isolation of the Tokugawa Era Christianity was strictly prohibited as an evil religion. After the Meiji Restoration in 1868 the Meiji government at first followed the same policy of proscription.

As I have said before, in the 19th century when capitalism came into Japan from the West, at the same time the modern thought of Europe and America came in and finally freedom was given to preach the Christian religion. However, as Japanese capitalism made rapid strides forward, it was accompanied by the establishment of a government based on the absolute authority of the Emperor (actually, not the Emperor but those who spoke in the name of the Emperor ruled.) As this process developed, liberal principles of government and society and also the Christian religion came to be regarded with increasing wariness. Especially were the following facts of significance: In 1897 under the leadership of the Christian Sen Kitayama the first labor union called the Association of Artisans was formed, and from that year on the principles of political socialism were introduced and studied by members of the intellectual class. Most of the leaders of this movement were Christians and in 1901 when the first political party of the propertyless class, the Social Democratic Party, was formed, five out of six of the leaders were Christians. Thus in the minds of the political and economic groups that were the leaders of the Japanese, Christianity came to be inextricably confused with socialism as a political movement and thus to be regarded as a dangerous force.

In 1910 the socialist advocate Shusui Kotoku* and others of his party were arrested on the charge of plotting the assassination of the Emperor. In January of 1911 in a secret trial twelve men were condemned to death and with this event as the turning point men holding socialistic political views were repressed and branded as traitors to the State. Christianity, too, came to be regarded with suspicion by the common people as the same kind of dangerous thought, as a movement which does not pay the proper respect and loyalty to the Emperor.

At this time among these Christian socialists there were many who abandoned their Christian faith. Leaders of the Christian church, notably Pastor Masahisa Uemura, felt that the Church of Christ in Japan was only in its infancy and needed protection from public oppression. They believed that the wisest course for the Church lay in withdrawing somewhat from social activity and concentrating on the theological training of the Church from within. Thus they established a theological seminary and while they encouraged educational institutions and social welfare work, by and large, they withdrew their hand from all political and labor activities. As a result, theological study and thought has reached a fairly high level in the Japanese Church and the faith was widely proclaimed among intellectual and middle classes. However, among the laboring and rural population, among the general mass of the people, Christian evangelism became almost

* Kotoku had been a Christian but at this time had already publicly abandoned the Christian faith.

completely impossible.

By Japan's defeat in the war, the Emperor system as a political factor was destroyed. The Japanese people felt a great admiration for America's power and might but especially for General Douglas MacArthur's wise administrative policies. At the same time there arose a great interest in the Christian religion and, as is well known, there was a real boom in the Christian Church.

However, within the Japanese Christian Church there was not the preparation suitable to meet these opportunities and there were not the evangelists who could reach out in witness to the masses of the people. Furthermore, the later change in the policy of the American government toward Japan also helped to eliminate the Christian boom together with Japanese confidence in the United States Government.

Henceforth, *in order to proclaim the Christian Gospel widely and deeply among the Japanese people, the Christian Church must step forward boldly and bravely into political activity participating in labor movements and in activities on behalf of international peace.* It must boldly assume its social responsibilities, work for peace, strive to raise the living standards of the masses. It must work for an adequate social security system and strive to eliminate poverty. At the present time a large number of the Christian pastors as well as the administrators and teachers of Christian schools are, on the contrary, conservatively oriented in their thinking and can have little understanding of political problems or the labor unions. As a result the Christian witness to the masses of people is very difficult indeed.

However, if the Christian principle that sees all mankind as brothers should become the motive power behind the movement for world government in Japan, if the teaching of Jesus that the peacemakers are the sons of God should issue in a movement to eliminate the hydrogen bomb, if the insistence of the Bible that the body is the temple of God should result in a movement for pure sexual living, if the principle that God is love, that all men are the children of God, and should love one another should become the motive power behind the establishment of Japanese democracy and should become a vital force in the building of a new Japan, I am convinced that the Japanese people will without question accept the Christian faith. Furthermore, Christian morality will then bear fruit in the Japanese family, the Japanese family that has lost its moral basis and is bewildered and without a goal. *I believe that the moral education of the Japanese people will find its true fulfillment in the Japanese family, for this is above all the proper place for moral teaching.*

一人一切人 一切人一人 一行一切行 一切行一行

One man is all men, all men are one man.

One act is all acts, all acts are one act.

Words from the *Yuzu Nenbutsu* (Buddhist)

Following a policy announced in its last issue of endeavoring to keep its readers informed on the developments in the area of Japanese Christian literature and to introduce Christian writers, *JCQ* presents this article growing out of an interview by a member of the editorial staff and a Japanese professor. *JCQ* invites its readers to meet Junichiro Sako, *Christian Literary Critic* . . .

A Christian Critic Views Modern Japanese Literature

by NAOYUKI YAGIU

Mr. Junichiro Sako's short article, "Can We Approve of Modern Japanese Literature?" which appeared in the *Asahi Shinbun* of June 10, 1957 touched off a controversy on the relation between literature and morality. The salient feature of the controversy was that not only professional writers and critics but also general readers vigorously participated in it with the *Asahi* as the arena.

In the article Mr. Sako pointed out that 12,000 youths from 15 to 29 years of age committed suicide in 1955 and that a greater number of young people were thinking of killing themselves. What led them to commit, or think of committing suicide? It is a deep sense of loneliness, so answers the Christian critic. The Japanese youths are trembling in the anxiety that they are all alone, loving nobody and loved by nobody. Some of them are tortured by a sense that they have lost everything and others are threatened by a nihilism that says life is utterly meaningless.

The Failure of Modern Literature

In such a tragic human situation, is modern literature fulfilling its function? Mr. Sako answers in the negative. He says that today's Japanese literature is working towards deepening rather than attenuating the sense of solitude and despair of modern man. He suspects that literature has lost its primary function. Modern literature lacks the energy to give hope and courage to the readers.

Take for instance adultery cases depicted in modern Japanese novels. Practically all conceivable kinds of adultery can be found there. Yet the established morals have all been exploded and have no power to judge those novels, so some critics aver. But Mr. Sako asserts that we must not forfeit our stern mind to condemn adultery as evil. The problem is not so much the crumbling of the old morals as the lack of strong moral convictions on the part of the writers. Novelists of today have lost the "logic of paradox" to lead men to good *through* describing evil.

Mr. Sako evaluates highly the works of Natsume Soseki and this reveals his critical attitude towards modern literature. Soseki's central theme was the destiny of men who

live ego-centric lives. Mr. Sako wonders if the present-day writers are determined so tenaciously to pursue the destiny of man who is suffering in the modern tragic world. It is not enough, he concludes, for the author to depict human situations he ought to subjectively identify himself with the suffering man and probe into human destiny.

The Man Sako

Junichiro Sako was born in 1919 in Tokushima Prefecture, graduated from Nisho Gakusha College and Nippon University where he majored in religion. During the war he joined the Navy. After the war he studied further at Athénée Français and the Japan Bible Seminary. From childhood the problem of death weighed heavy on his mind and he knocked at the doors of various religions. Finally he found in Christ what he had been searching for and in May, 1948 he was baptized by Rev. Shigeo Yamamoto, pastor of Nakashibuya Church. He is the author of a score of books, which include *Faith and Literature*, *The Lonely Believer*, *The Pursuit of Purity*, *The Destiny of Man in the Literature of Soseki*, *Can We Approve of Modern Japanese Literature?* etc.

Recently Mrs. Howard Johnson of the *JCQ* Staff and I had an opportunity to visit him and ask him various questions regarding modern Japanese literature which might be interesting to the readers of the *Quarterly*. In the first place we asked him *which was stronger among the Japanese writers the tendency to resignation to things as they are or the tendency to revolt against them*. He answered that it depended upon the generation to which the writers happen to belong. (Incidentally in Japanese usage one decade makes one generation.) The older novelists as represented by Mr. Yasunari Kawabata (author of *Snow Country*) are still attached to old sentiments, if not old morals. But writers in the twenties as represented by Mr. Shintaro Ishihara (author of the bestseller, *the Season of the Sun*) do not trust the established morals. Ishihara once declared that he trusted nothing other than his own "actual feeling." Yet he is not satisfied with the absence of new morals. In the *Season of the Sun* he was only destructive, but in his recent work, *The Crack*, he seems to be rather positive and constructive in terms of morality. However, the way of salvation of modern man from his despair and loneliness is yet to be shown.

The Best Modern Writers

The greatest defect of Japanese novelists, Mr. Sako said, is that their true selves and literary technique are separated from each other. In truly great writers the two are perfectly united, as we see in Dostoevsky. (Mr. Sako greatly admires Dostoevsky. He said he was intending to make a study of the Russian novelist his life-work.) Mr. Sako named as the best five out of the present-day Japanese authors and critics: Rinzo Shiina (Christian), Hiroshi Noma (Communist), Fumio Niwa (Buddhist), Taijun Takeda (Buddhist), and Katsuichiro Kamei (Buddhist critic). He also counted Shusaku Endo, a Catholic writer, to be noteworthy. At a glance it may seem strange that all these writers and

critics are believers of one religion or another (it Communism can be considered as a kind of religion). But it is not strange at all from Mr. Sako's point of view, because one who identifies himself with a religion is bound to have subjectivity, that is, a true self which is a *sine qua non* for the production of truly great literature.

Our second question was, "*What is considered to be the source of evil as treated in modern Japanese literature?*" It is a well-known fact that Soseki Natsume found the source of all evils in the egoism of man. With the modern novelists, however, the sense of evil is very superficial, which means that their ethic is not rooted deep in their souls. Mr. Shiina is an excellent Christian novelist, but Mr. Sako finds fault with the fact that Mr. Shiina makes little of the fact of sin and ignores the relation between sin and death. Again, our Christian critic criticises Mr. Endo, Catholic writer, on the ground that in his novels no resistance is made to evils as we see in his *The Sea and Poison*. Mr. Niwa is attempting a Buddhistic approach to the fundamental problems of man in *The Hungry Soul*. After his infinite pursuit of sensual desire, Mr. Niwa came to realize that in spite of the satisfaction of sensual desire the human soul hungers and thirsts after something higher than itself. Mr. Tanaka also faces squarely the anxiety and agony of modern man in *The Viper's Offspring* and *The Luminous Moss*.

Our third question concerned the *writers' solution of such human problems as the love relationship and social improvement*. In regard to love between man and woman Mr. Sako said that their way of grasping the love relationship had been traditionally sensual and so far they had failed to dig deeply into love as a contact between personality and personality. The problem of the relation between the social structure and individual human beings has been grappled with by such novelists as Tatsuzo Ishikawa, Tomoji Abe and Sei Ito. Mr. Ishikawa's *The Wall of Man* which appears serially in the pages of the *Asahi* is a very ambitious work. A remarkable phenomenon is that Communistic writers have begun to realize the importance of human relationships. Ineko Sato's *The Memory of A Night*, Tatsuji Kin's *The Winter of Japan* and Sei Kubota's *The Confession of A Communist* are good examples of the tendency. In the last mentioned novel the hero confesses, "The more I think, the less am I able to trust myself. Within myself, perhaps, something is lost, something is wanting. I am inclined to doubt my qualification as a man, let alone my qualification as a member of the Communist party." In short, they have come to realize that no social reform can be attained, unless the fundamental human relationship is set right.

To our question, "*What is the attitude of the modern writers towards the past culture of Japan?*" Mr. Sako answered that the older writers think fondly of bygone days, but the younger ones set no store by the traditional culture. However, a writer in the twenties who revolts against the past is likely to yearn towards the old culture when he advances beyond forty years of age. Mr. Sako thinks that this is due to the strong influence of the Buddhistic sense of resignation. The growth of the writer's personality is apt to be interrupted by this easy resignation. But the influence of Christianity cannot be ignored either. Osamu Dazai once said, "*The Bible has divided Japanese literature into two.*" Mr. Sako

thinks that these words of Dazai hold a lot of truth.

The heroes that appear in modern novels—how are they different from those in the past? Mr. Sako's answer: Images of man that are worthy of the name "hero" have not been created in modern literature. That is because the ideal type of man is yet to be built up. The literary principle which has been and still is dominant in Japan is naturalistic realism, and it is impossible for naturalistic realism to produce an ideal image of man. Another problem of modern novels is that they cannot be appreciated except in solitude. One cannot read them aloud in the presence of one's friends or family members. This means that we have no heroes that are loved and admired by all people, like Tom Sawyer for instance.

The Relevance of Christianity

Our last question was about *the relevance of Christianity to Japanese literature of today*. Our critic said that ever since the Meiji era Christianity has exercised a strong influence upon Japanese literature. In the past we had such excellent Christian writers as Toson Shimazaki, Tokoku Kitamura, Doppo Kunikida, Hakucho Masamune, Takeo Arishima, Naoe Kinoshita, and so on. Today we have Rinzo Shiina, Junichiro Sako, Shusaku Endo, Sumio Tanaka, Ayako Sono, Shumon Miura (the last four are Catholic writers) and others. The affirmation and development of ego which has been the principle of modern literature is now falling to pieces. In the past, writers thought that true literature could not be produced without driving religion out of it, but such a theory of literature is utterly outmoded now. *Today, writers have learned to seek after the conditions of true human relationship and true love, and the more they think about them, the more relevant Christianity will become to the modern literature of Japan.* Indeed the Bible has divided Japanese literature into two, the old and the new. "Old things are passed away; behold, all things are become new." Mr. Sako concluded that Christianity was *the* hope of modern Japanese literature.

The Power of A Picture

A report from the Mission Supply Store in Madang, New Guinea indicates a problem that prompted the store to write to their tinned-goods supplier for assistance. A pilot with the Christian and Missionary Alliance called the matter to the store's attention. The pilot reported that the natives around Lake Archbold who are unashamedly cannibals were convinced that missionaries are also cannibals. They have observed the evidence of cannibalistic practices in missionary homes! The natives reported having seen cans with a picture of a fish on the label which contained fish. Likewise cans labeled with a picture of peas contain peas and a picture of a tomato indicate tomatoes. From the pilot's report the store now realizes that it must convince the natives that canned baby food is made *for* babies and not *of* babies.

*After three years of teaching English at Kinjo Gakuin, in Nagoya, the writer returned to the United States on furlough to study more about it. Because there seemed to be a difference of opinion among missionaries themselves as to whether or not the Bible could be used as part of the curriculum in teaching English, the writer decided to study this problem also. This resulted in a thesis, "THE MISSIONARY'S USE OF THE BIBLE IN TEACHING ENGLISH IN THE JAPANESE JUNIOR COLLEGE," submitted to the Biblical Seminary in New York in 1955. Material for this came in part from articles in the **Japan Christian Quarterly**. Because the request was made by some teachers that any findings be shared, this article was written.*

The Missionary's Use of the Bible in College English Teaching

MARY CATHERINE FULTZ

The question of the missionary English teacher's use of the Bible has long been discussed. In order to discover how missionaries were using the Bible in teaching English in junior colleges in Japan, a survey was made of selected colleges which are members of the National Christian Education Association in Japan. Replies to this came from eleven schools, with twenty-one missionary teachers represented in them. Information received through the survey showed that English conversation courses were the most popular type taught by the missionary, with courses also being given in English literature, composition, Bible and others. There is a wide difference in texts used and in some instances there is no central text. Although the Bible is used as the central text in only a few classes, it does occupy an important place in the teaching of a number of English courses, particularly those in conversation. While the missionary has the basic objective of developing student proficiency in English, she also desires that her teaching lead students to commitment to Christ, encourage them to use the Bible, and point up relationships between the Bible and English and American literature. In her teaching, she uses such methods as informal conversation, reading and discussion, dramatization, memorization, written work, and others as she can discover them. She tries to influence the Christian growth of her students by her own life, by discussion, prayer, Bible classes and other means. Although she feels that she cannot discover all the results of her teaching, she

seeks through student themes, individual conferences, observation of students' daily life, and in other ways to ascertain the students' response to her Christian witness.

Facing the Problems and Seeking Improvement

Missionaries realize that the heavy curriculum requirements of the Japanese government for the junior college limit the time students have to work on any one subject. Time for teaching in the classroom, and time for students to study outside the classroom are both limited. Although many excellent English teachers are found on Japanese faculties, there are others who themselves say their pronunciation leaves something to be desired; and missionaries find that students often have trouble understanding the foreigner's pronunciation of the language. These are among the reasons why some missionaries doubt the value of continuing this work. However, many who continue through the years find usefulness in it. All would like to improve their work in the field.

If English teaching is to have value as a means of missionary witness, it is imperative that the missionary, first of all, come to have an appreciation of its value and an understanding of how to use English lessons to assist students in gaining a Christian outlook on life. Edgar Work, in *The Bible in English Literature*, asserts that the Bible and English literature have run a parallel course for twelve hundred years. Thomas Toplady, in *The Influence of the Bible on Literature*, states that there are many indirect as well as direct ways in which the Bible has influenced writers. A realization of these truths will be an immense factor in helping teachers search out these ways and bring them into their teaching.

The Bible in English Composition and Conversation

The missionary teaching English in the Japanese college today is in the classroom first of all an English teacher. Not all teachers of English sense the need to use the Bible in their classes. Nevertheless, enough do use it to make it seem advisable to consider ways of improving such usage.

Teachers who use the parables of Jesus in their conversation classes report real interest among their students. Other teachers who are seeking simple, interesting material, that is relevant to the daily life of the students have only to look at the parables and other Biblical materials. One teacher, writing on "Mission Schools for Girls," in the *Japan Christian Quarterly*, as long ago as April, 1926, said, "The limited vocabulary of the girls in her classes makes plain to the teacher as nothing else has ever done how the story of the life of

Jesus is the story of commonplace things. It tells much of boats and fish, fields and sheep, food and drink, parents and children, birth and toil and death. Yet it is all, somehow, talk of God."¹

Since many teachers who use the Bible in English classes begin with the Gospel according to St. Mark, the writer has studied that gospel with the specific end in view of tying it in with Japanese life in a way to use it in regular conversation classes. Teachers who use the Gospel in this way will probably have further suggestions to offer.

Because Japan is a land of boats and lakes, incidents concerned with activities around the Sea of Galilee can be made alive for the students. Jesus' stilling of the storm may become of vital interest when brought in with discussion of typhoons that plague Japan. The popularity of Jesus, evidenced by the crowds who thronged about Him when He came ashore, may be discussed in connection with popular Japanese customs of welcoming people and "seeing them off" when they sail.

Jesus' words about "best seats" and "salutations" can be made meaningful when reference is also made to the Japanese customs of greetings and entertainment. The parable of the sower may be visualized by the students as they see the farmers at work in the rice paddies and grain fields of their countryside. The Japanese custom of seeking pleasure in large crowds, even though often they do not find what they seek, may be referred to in connection with the story of the feeding of the multitude. The teacher need not moralize about this story in order to have students sense something of the way Jesus fulfills need.

From the foregoing examples, it may be seen that by the use of her own ingenuity a teacher can develop from the stories of the gospels lesson plans for conversation that will not be boring but of real interest and value to her students. Also, in composition classes, the simple way in which these stories are put together may be studied; then students may be asked to compose accounts of similar experiences of their own.

Inazo Nitobe, in *Western Influences in Modern Japan*, says that those who would enrich the Japanese language would do well to study the Bible carefully and find in it a source of linguistic, as well as religious inspiration. This does not mean to suggest that the Bible should always be the only text used by the missionary teacher in such courses; it does suggest that materials from the

1. B.E. Gill in "Mission Schools for Girls," *Japan Christian Quarterly*, April, 1926, Vol. I, No. 21 pp. 176-177.

Bible have a valid place when rightly used.

In connection with the use of the Bible, there is also the possibility of applying one of the suggestions of Lawrence Faucett, in *The Teaching of English in the Far East*. The suggestion is to use playlets, which should be written by someone on the field with the specific purpose of using them in English classes. These should be planned so that a whole class may share in them, with round-robin performances, each student taking part eventually in every play. With the dramatic quality of Biblical stories as a basis, teachers should be able to use many of them in this way. Japanese students usually have outstanding dramatic ability and college girls themselves may be able to develop impromptu dramatizations while studying these stories. With the successful example of teachers who have tried the dramatic method in teaching, more teachers should also find its use profitable.

The Bible in English Literature

Many Japanese recognize the tremendous influence of the Bible on English literature. It would seem natural that they should expect the missionary teachers of this literature to emphasize this relationship. If the missionary develops her own awareness of the influence of the Bible on the literature which she teaches, she will have many opportunities to bring this into her classroom teaching. With the variety of texts available to the missionary who teaches English literature in the Japanese college, the writer would like to suggest the teachers' careful consideration of those texts which can have genuine Christian influence on the students. Even in texts where little direct reference is given to the Bible, there can be found ideas or allusions which can be traced back to the Bible's influence.

Among texts which the survey showed in use among missionary teachers were George Eliot's "Silas Marner," James Hilton's "Goodbye, Mr. Chips," Nathaniel Hawthorne's "The Scarlet Letter," and Henry W. Longfellow's "Evangeline." In each of these the actual Biblical references and allusions differ in number; but each one shows in its content, or in the study of the life of its author, some of the influence of the Bible and Christianity. Teachers who look carefully for these will find many ways of helping their students understand something of Christianity.

The writer's study was limited and there is much need for further study and for sharing of ideas about this subject. Enough was shown, however, to convince the writer that it is worthwhile. She is engaged in it once again.

JCQ has selected this sermon from among several submitted for publication sensing that it is especially relevant to the theme of this issue. Concerned with the uniqueness of our Christian faith this is a positive confrontation of other religions. Longer than most messages presented in JCQ it is the full text of the sermon as originally preached by Dr. Kan of Japan's Seikokai in the Chapel of St. Augustine's College, Canterbury, England, January 27, 1956.

From The Japanese Pulpit:

Who is my Neighbor?

By W. E. KAN, D. D.

Text: Luke 10:25-37.

I have chosen the celebrated story of the Good Samaritan because the words of the Epistle appointed for this week, Romans 12:20, "If thine enemy hunger, feed him; if he thirst, give him to drink..." are brought to mind by it. Romans 12 is an admirable resume of Christian ethics. This resume ends with the admonition to "love your enemy." Now the story of the Good Samaritan is often interpreted in the same way. It is said to teach, or rather, Jesus is said to preach through this story, that we should love our enemies. If this is really true, the significance of the story is merely ethical. But is this a true understanding of the story? If the theme of all the stories, teachings, or parables Jesus is the Gospel in the sense of the Good News (i. e., that the Messiah has come), then the story of the Good Samaritan must also bring the same Good News. But people always understand this story as an illustration of ethical teaching about the love of enemies; consequently the Good News disappears from the story. Moreover, if the story of the Good Samaritan merely teaches people to love their enemies, it presents nothing new. The same teaching is to be found in other religions. *The uniqueness of the Bible lies in the fact that Jesus points to Himself as the Messiah, and commands us to follow Him. If this unique point is lost, there is no reason for us to read the Bible.* At least Orientals will find no need for the Bible, for they can find the same teaching in other religions. Therefore, if the story of the Good Samaritan is truly the Gospel (i. e., the Good News), it must have to do with something more profound than just an ethical precept. It must have to do with the Messiahship of Jesus.

Interpreting the Biblical Account

Leaving further discussion aside, let us read the story itself and see how it goes. We have to be careful when we read the Bible, because we read it too often in our own way, seeing our own ideas in it rather than finding the meaning which it presents to us. Reading the Bible in our own way always results in leaving out some of the most impor-

tant words of the Bible by not giving any attention to them. First of all, I want you to notice the passages which precede our story. Verse 23 says, "And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: For I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard not." The parallel passage is Matthew 13:17, where the Parable of the Sower is explained. It is easy to understand these words in Matthew as suggesting that Jesus is the Messiah, and giving us a hint that this story aims to teach that Jesus is the Messiah. Now, if the same words appear just before the story of the Good Samaritan, we may understand them as a warning signal that this story also suggests in an indirect or hidden way that Jesus is the Messiah. That is exactly what the word "parable" means in the Bible. It means "riddle."

Thus we are given a hint at the beginning of the story. But how can this story be a parable, or a riddle, about the Messiahship of Jesus? In verse 25 we come across a strange word: "tempted." We ordinarily do not pay much attention to this word in the Bible, although it appears quite often. But it is a very important word indeed. In the Bible, temptation is always associated with Satan, the devil. It is Satan who tempts man. Satan is sometimes called a tempter (Matthew 4:3). Thus when the lawyer in the story of the Good Samaritan, who is of course a Pharisee, tempts Jesus, it is implied that the Pharisee is employed by Satan to tempt Jesus. Further, *this temptation of Jesus by the Pharisee is in essence the same with the temptation of Jesus in the wilderness; or we may go further yet and say that it is the same with the temptation of Adam in the Garden of Eden.* In the latter case, the temptation consists of Adam's wish to be like God, knowing good and evil, according to Genesis 3:5. We should note particularly that here, being like God means to know good and evil. In his posthumously published work, *Ethics*, D. Bonhoeffer says:

Already in the possibility of the knowledge of good and evil, Christian ethics discern a falling away from the origin. Man at his origin knows only one thing: God. It is only in the unity of his knowledge of God that he knows of other men, of things, and of himself. He knows all things only in God, and God in all things. The knowledge of good and evil shows that he is no longer at one with this origin. In the knowledge of good and evil man does not understand himself in the reality of the destiny appointed in his origin, but rather in his own possibilities, of being good and evil. He knows himself now as something apart from God, outside God, and this means that he now knows only himself and no longer knows God at all; for he can know God only if he knows only God. Only against God can man know good and evil. But man cannot get rid of his origin. Instead of knowing himself in the origin of God, he must now know himself as an origin. He interprets himself according to his possibilities, his possibilities of being good and evil, and therefore conceives himself to be the origin of good and evil. "The man is become as one of us, to know good and evil," says God (Genesis 3:22).

I have quoted rather at length from Bonhoeffer, because his understanding of the story of the serpent's deceit and man's fall is extremely important. It will perhaps challenge the usual interpretation of the fall of man. Allow me to quote further from the same author. He continues to say:

Originally man was made in the image of God, but now his likeness to God is a stolen one. As the image of God man draws his life entirely from his origin in God, but the man who has become like God has forgotten how he was at his origin and has made himself his own creator and judge. Therefore, since the fall of man, he has to choose good and evil. Good and evil has become his own choosing.

He has to know good and evil by his own judgment. "But to do so means to be against God. Man is cut off from the unifying, reconciling life in God, and delivered to death. The secret which man has stolen from God is bringing about man's downfall. Man's life is now disunion with God, with men, with things, and with himself."

It is by the Redemptive work of Jesus Christ that man is brought back to the original state of unity with God from that of disunity. From here, we can understand the peculiar way of Jesus' meeting with the Pharisee which we find so often in the Bible.

The Pharisee in the man to whom only the knowledge of good and evil has come to be important. The Pharisee is that extremely admirable man who subordinates his entire life to his knowledge of good and evil and is as severe a judge of himself as of his neighbor to the honor of God whom he humbly thanks for his knowledge. For the Pharisee, every moment of life becomes a situation of conflict in which he has to choose between good and evil. He cannot confront any man in any other way than by examining him with regard to his decisions in the conflicts of life. So even when he comes face to face with Jesus, he cannot do otherwise than to force Him, too, into conflicts and into decisions in order to see how Jesus will conduct Himself in them. It is this that constitutes the Pharisee's temptation of Jesus.

The lawyer's temptation of Jesus according to Luke's Gospel, which we are now considering, is one of the illustrations of this temptation. There are several other illustrations of the same kind. For example, in Matthew 22 we find the questions of the Tribute Money, the Resurrection of the Dead, and the First and Great Commandment; and in Matthew 12:11 there is the discussion of Sabbath Observance.

The crucial point about all these arguments is that Jesus does not allow Himself to be drawn into a single one of these conflicts and decisions. With each of His answers He simply leaves the case of conflict beneath Him. Just as the Pharisees can not do otherwise than confront Jesus with situations of conflict, so too, Jesus cannot do otherwise than refuse to accept these situations. Just as the Pharisee's question and temptation arises from the disunion of the knowledge of good and evil, so too, Jesus' answer arises from unity with God, with the origin, and from the overcoming of the disunity of man with God. The Pharisees and Jesus are speaking on totally different levels. That is why Jesus' answers do not appear to be answers at all. Anyway, what takes place between Jesus and the Pharisee is only a repetition of that first temptation of Jesus, in which the devil tries to lure Jesus into a disunion in the word of God, and which Jesus overcomes by virtue of His essential unity with the word of God.

The Lawyer's Self-betraying Question

Here in the story of the Good Samaritan the lawyer tempts Jesus in such a way as to draw Him into our problems, conflicts, and disunions, and demand that He should provide the solution to them. But Jesus straightway points to the word of God, and asks what is written in the Law of God. Then the lawyer answers by reciting the twofold Great Commandment, and Jesus says to him, "This do, and thou shalt live." Jesus tells the lawyer that he must become a doer of the Law which he can recite so well. But the

doer here is the man who simply knows of no other possible attitude to the word of God when he has heard it than to do it, who therefore continues to concern himself strictly with the word itself and does not derive from it a knowledge for himself on the basis of which he might become judge of his brother, of himself, and eventually also of the word of God. If he does derive from it a knowledge for himself on the basis of which he becomes judge, he is not really hearing the word of God. In James 4:11 it is said, "He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou art not a doer of the law, but a judge." There are two possible attitudes toward the Law: judgment and action. These two are mutually exclusive. The man who judges looks at the Law as a criterion which he applies to others, and he looks at himself as responsible for the execution of the Law. He forgets that there is only one Lawgiver and Judge who is able to save and destroy (James 4:12). By making himself the Lawgiver and judge he invalidates the Law of God. In the moment this Pharisaic lawyer asks, "Who is my neighbor?", he discloses his attitude as a judge over the Law of God and tries to draw Jesus into the same attitude. If man is not in unity with God, he can know neither God nor man truly. The lawyer's question, "Who is my neighbor whom I have to love?" is a sign that he does not know God. If he knew God truly, he would know who his neighbor is, and consequently his question would not be asked.

Another sign of his ignorance of God is indicated by the words, "desiring to justify himself" (verse 29). As we have noted, when a man separates himself from God he becomes to himself as God, and thus the center of his existence. He is the end, the aim, the goal of the whole universe. All his acts are done not for the glory of God but for the glorification of himself. Naturally he wishes to show his own justice and righteousness through his conduct. We should notice that the neighbor in verse 29 denotes a man to whom the lawyer must show his love so that he might earn praise as a righteous man in the sight of God and man. The neighbor here is a place where the lawyer's righteous conduct is displayed. The neighbor is simply a particular case in which the general principle of human conduct is exemplified; he is a mere instrument to be used by the lawyer. *The neighbor himself has no intrinsic value at all. This is the logical consequence when a man makes himself God.* If he were God, he would be entitled to use everything for the manifestation of his own glory. The lawyer wishes to use the neighbor as an occasion to show forth his own glory, but the trouble is that he cannot tell which one is to be the instrument for his use. Herein is disclosed the fundamental error that man commits in usurping God's throne: if he is truly God he should know who the neighbor is, but he does not, because he is not truly God.

Jesus' Self-revealing Reply

To the lawyer's question Jesus answered with the story of the Good Samaritan. Notice verse 36, where Jesus asks the lawyer, "Which of these thinkest thou, proved neighbor unto him that fell among the robbers?" The lawyer answered, "He that showed

mercy on him." Now the meaning of "neighbor" in verses 36-37 is entirely different from the meaning of "neighbor" in verse 29. The latter means an instrument by which the lawyer shows forth his own righteous conduct. Here the lawyer is the subject. It is the lawyer who shows mercy. But in the former case the neighbor is the man who shows mercy, i. e., the neighbor is the subject. The lawyer asks Jesus who the neighbor is to whom he should show mercy, but Jesus induces the lawyer to answer that the neighbor is the man who brings mercy to him. The neighbor is not a man who receives mercy, but one who brings it. The lawyer asks Jesus, "Who is my neighbor to whom I should show mercy?"; Jesus answers that the neighbor is a man who brings mercy to the lawyer himself. Have you ever noticed this important change in the meaning of the word "neighbor"? According to Jesus' answer, the man who fell among robbers, who was stripped, beaten, and deserted for half dead, is not the neighbor to whom the lawyer wishes to show his mercy, but the lawyer himself! What an ironical turn. The man proudly desiring to justify himself is identified as a man who is stripped, beaten, and half dead. He had not power to stand by himself. He needs help. He is a man in distress, in conflict, in contradiction, and almost dead. Then who is the Samaritan who shows mercy to the man half dead, the lawyer? Is not verse 37 also ironic? Jesus said to the lawyer, "Go, and do thou likewise."

This last verse is commonly understood as Jesus' injunction to the lawyer to prove neighbor to a man who is in distress, even though he may be his enemy. But if this were true, as noted before, then the story would amount to no more than an ethical admonition; where would the Good News be? Let us follow the logic of the story closely. The lawyer recited the two Great Commandments. But he could not understand the meaning of the "neighbor" in the Second Commandment, i. e., "Thou shalt love thy neighbor as thyself." So he asks Jesus, "Who is my neighbor?" Jesus responded by telling him the story of the Good Samaritan and by returning to him his own question, "Which of these three proved neighbor unto the man who fell among robbers?" The lawyer answered, "He that showed mercy on him." And Jesus said to him, "Go, and do likewise." That is to say, "Go, and love thy neighbor who shows mercy on you"—even though that neighbor may be your enemy. Here we should note in particular the word "mercy." In the Bible "mercy" is always an act of God. If we can be merciful, it is simply a gift of God. Mercy does not come from man himself, but from God. It is the same with *agape*, and so also with "compassion." Therefore, if the Samaritan in this story is said to have had compassion on the man who was robbed, and to have showed mercy on him, we may infer that this Samaritan who is regarded as an enemy by the Jews is the man who brings God's mercy and compassion (i. e., the Word of God) to the Pharisees. *The neighbor, then, is Jesus Christ Himself!* The lawyer and the Pharisees are trying to ensnare Jesus in conversation. They are seeking evidence of blasphemy. They are eager to hear Him say, "I am the Messiah," but Jesus is always adroit in avoiding the blunt statement with its crass implications in order to suggest indirectly, in a hidden and implicitly profound way, that He is the Messiah. Here too, Jesus points to Himself as the

Messiah who brings salvation to the Pharisees who are His enemies. Thus Jesus said to the lawyer, "You must first love your neighbor, who is your enemy but shows mercy on you (i.e., who brings God's salvation to you); then you will know who your neighbor is, and will be able to fulfil the Two Commandments."

The Word of God from an Enemy

There are many unique Biblical teachings implicit in the story of the Good Samaritan. In the Bible, the "neighbor" is a man who brings mercy (i.e., who brings the Word of God) to us. Therefore, if we wish to hear the Word of God, we must listen to our neighbor. That neighbor may often be our enemy. The word of God doesn't come out of our own mind. It comes through other persons. If we wish to hear the word of God, we must listen to the words of other persons. Those other persons who bring the Word of God to us are often our enemies. Indeed, if we are separated from God make ourselves God, anyone else becomes our enemy. If anyone is self-centered he naturally tries to employ others as instruments of his own selfish aims. On such a basis everyone is in a state of war against everyone else, although it may not appear so outwardly, and the neighbor becomes the same as the enemy. Consequently, to love our enemy really means to love everyone we meet. In this sense everyone can be regarded as a potential enemy. But so that we may love everyone we meet, we must first recognize that it is through them that the Word of God is brought to us. *Unless we can hear the Word of God through our neighbor, our enemy, we can never love him.*

It is right to teach, "Love your neighbor, or your enemy," but if we stop with this, we have only a moral precept. Moral precepts do not and can not teach us the way and its practice. They simply command. But the Gospel answers that if we wish to love our neighbor we must first hear the word of God through our neighbor. The neighbor may be a man who irritates me and offends me mightily. The words of the neighbor who is my enemy may hurt me where I am most sensitive: I am angry with him and plan to counter-attack. But if I can hear the Word of God spoken through this neighbor, I will no longer feel provoked, but will be grateful and thank him for his words. This is the only way we can love our neighbor, our enemy, truly. But *this true love of our neighbor, who is our enemy, cannot be practiced unless we first hear the Word of God through Jesus Christ.* The Word of God comes to us first of all through the man Jesus Christ. He is the first neighbor who will irritate us and provoke us. And again, His words are brought to us through men, through those who are our enemies. Thus, if the lawyer could hear the Word of God through Jesus Christ (i.e., if he could believe that Jesus is the Messiah), he would be able to fulfil the Commandments without difficulty. But he did not know who his neighbor was, because he did not know God. He thought he knew God, and therefore did not ask about God but only about the neighbor. But actually he did not know God, because he could not believe that Jesus was the Messiah. And because he did not know God, he could not recognize his neighbor. The gist of what Jesus said to the lawyer can be rephrased in this way: "You think that you love God, but you do

not, because you do not know who your neighbour is. If you really loved God you would be able to tell who your neighbor is. Therefore, first of all, you must know God. And if you wish to know God, you must know me. And if you know who I am, you will be able to know who your neighbor is."

We too can fulfill the two Great Commandments only if we receive Jesus Christ as the Messiah, as our Saviour. Whenever we hear these two Great Commandments recited, we must hear the words of Jesus Christ pointing to Himself and saying, "I am the Messiah; follow me!" Then we shall be able to inherit eternal life. Is not this the Gospel?

For Leeper-San—Leader in Our Climb

In Memoriam

Recalling our climb through the clouds that night —
 How we followed false leads and were lost until
 You got us at last to the trail that was right,
 Headed up, not deceptively smooth but still
 Not too steep—I remember you leading then
 As we eight dared the dismal dark. The weather
 Turned perfect, dawn breaking brilliant bright, when —
 Above the world—we reached the peak together.
 We climbed Mount Myoko thus, teamwork our power —
 First-termers on a minor mission planned,
 Like this our larger job, as joy to share.
 Now He who makes, rules, saves us above our
 Plans has called you to the lead again, and —
 Ahead alone—you're shown the summit There.

—Philip Williams

News of Japan's Church

Compiled by *DAVID VAN DYK*

National Christian Council Assembly

Japanese Protestants have gone on record as favoring world federal union. Delegates to the National Christian Council's General Assembly, meeting at Fujimicho Church, Tokyo, on March 11-12, passed a resolution urging concerted study and action by the churches in this crucial area of concern. The resolution was introduced by the Reverend Toyohiko Kagawa, the Reverend Michio Kozaki, and a number of other churchmen. For several years Dr. Kagawa has been a vigorous promoter of the world federal union movement in this country.

100 Assembly delegates, representing about two-thirds of the Japanese Protestant community also

—Endorsed a recommendation submitted by Mrs. Ochimi Kubushiro, national leader of the movement to outlaw prostitution. The resolution made clear that the churches must help to make the new anti-prostitution law a real force in society. (See elsewhere in this article a report of concrete steps being taken in this crucial area of Christian concern.)

—Approved entry by the National Christian Council into the newly organized East Asia Christian Council.

—Launched a new study commission on Church Unity.

—Embarked on a two-year study program in the field of evangelistic strategy. This will involve a critical review of work already

done in this area. Yen 500,000 (\$1,324) is earmarked for this project.

—Heard a report on the recent observance throughout Japan of the World Day of Prayer. (See elsewhere in this article.)

—Approved a budget of Yen 45,000,000 (\$125,450) for the coming year's work. \$76,000, or more than half of this, will be met by subsidy from abroad. Churches, organizations, and individuals in Japan will contribute the balance.

—Heard a challenging sermon by the Reverend Chitose Kishi, Chairman of the Japan Lutheran Church, and president of the Lutheran Theological Seminary.

World Day of Prayer

Japan, by virtue of its geographical location, was one of the first countries to observe the World Day of Prayer on February 21. It is expected that the offering from Japan will equal if not exceed the \$1,000 given last year. This year's contribution will be sent to lepers on Okinawa, under the care of the Episcopal Church, and to Red China refugees in Honkong.

In Tokyo, two services were held at Holy Trinity Church. Speakers were Mrs. Tamaki Uemura, chairman of the Japanese National YMCA, and Mrs. Noriko Watanabe, pastor of Shinanomachi Church, both of whom used the program theme, "The Bread of Life".

The program was in both English and Japanese. The audiences were chiefly Japa-

nese. but also included missionaries, other foreigners, and wives of U. S. service personnel. It was significant that the wife of a Negro officer shared in the program.

Other World Day of Prayer services were held in about 300 places across the nation.

Rehabilitation of Ex-Prostitutes

Prostitution was outlawed in Japan as of April 1, and the Christian Church is taking a new interest in the problem. Rehabilitation of the many young girls who are being discharged from the brothels, forced by law to close down, is becoming of increasing concern. German deaconesses serving as missionaries under the United Church of Christ and the Reverend Fumio Fukatsu, minister of the United Church's Kamitimizaka parish in Tokyo, have spearheaded a drive to build a home for ex-prostitutes, which will house 50 girls. The new home will be dedicated April 12.

The Japanese deaconesses, trained by the young women from Germany, and two German deaconesses, Miss Elizabeth Voehringer and Miss Hanna Rehefeld, will give vocational training and professional guidance to the young ladies from the flesh-pots of the world's largest city.

Supported in part by the Social Welfare Department of the Japanese Government, the home will include private rooms, recreational facilities, workshops and a medical dispensary. In an atmosphere of Christian love the workers hope to guide the girls back to a respectable way of life.

Baptist Union Organized

A group of Baptist churchmen, meeting on January 30-31 at Hayama, voted to form a new association of church congregations,

schools, and other organizations to be known as the Japan Baptist Union (*Nippon Baptistesuto Domei*).

The announced purpose of the new Union is to "propagate the Gospel of Christ in keeping with the Baptist tradition and spirit through fellowship and cooperation by the churches, preaching places, schools, and other organizations related to the Union for the purpose of world evangelism."

The Baptist leaders made clear their ecumenical orientation by stating their desire to "affiliate with the National Christian Council and to join with all churches and Christian organizations" in both national and world evangelism. They will continue to maintain close ties with the American Baptist Foreign Mission Society.

75 delegates coming from 24 congregations 6 schools and 5 other organizations took part in the Hayama meeting. Some of the congregations belonged at one time to the United Church of Christ. Others have always been independents. Still other Baptist-oriented congregations remaining outside the Union will stay within the United Church fellowship. The Hayama delegates expressed determination to maintain cordial relations with all.

The newly-elected chairman of the Board of Directors of the Japan Baptist Union is Dr. Isamu Chiba, Principal of Soshin Girls School in Yokohama and of Shokei Girls School in Sendai. Western personnel on the Board includes the Reverend Wilbur Fridell, the Reverend Bill Hinchman, and Miss Vida Post, American Baptist missionaries.

How Can We Cooperate?

Several mission secretaries from North

American groups belonging to the Inter-board Committee for Christian Work in Japan were here recently. During the week of March 17-21, they took part in one phase of an ongoing discussion on patterns of cooperation between Western mission agencies on the one hand, and the United Church of Christ and its related institutions on the other.

Members of the delegation included Paul R. Gregory, representing the Evangelical and Reformed Board and the American Board; Vernon L. Farnham and Edwin O. Fisher of the Evangelical United Brethren; David H. Gallagher, representing the United Church of Canada; Donald F. West of the United Christian Missionary Society; and Katharine Johnson, Interboard Committee Secretary.

In recent months a lot of hard thinking has been going on relative to the problem of how Western mission boards can best cooperate with the Japanese Church. At one recent session, the tendency toward

secularization in the schools was seen to be related to the problem of financial support for the schools. Several decades ago, most of the money to run the schools came from Christian sources abroad. Now, however, only a small percentage of the amount needed to operate the schools each year comes from overseas agencies. The indigenous Japanese Church cannot as yet contribute substantially to their support. The schools, therefore, must depend largely upon sources of support within the non-Christian Japanese community. Educational missionaries from abroad are an important contribution the Church continues to make. More such missionaries are needed.

In the area of evangelism, it is noted that the United Church of Christ is increasingly eager for the help of evangelistic missionaries from abroad. More and more the Church here is in a position, moreover, to define in practical terms how the missionary may serve most effectively.

They Went Before

The regular feature *They Went Before* which has been a part of *JCQ* for some three years and has presented brief biographies of early Japan missionaries will be resumed in the next issue redesigned to introduce many of the early "giants" of the Japanese Christian movement. These brief articles will be translations of pen sketches published by the Literature Commission of the National Christian Council in Japanese in a series of tracts now being widely used throughout Japan. Permission has been granted by the Christian Literature Commission to freely translate and publish these biographies in *The Quarterly*. *JCQ* believes many of its readers will find these very helpful as Japan looks toward its centennial observance of the introduction of Protestant Christianity into the country.

The Religious World

—Some Random Notes—

Compiled by WILLIAM P. WOODARD

(In planning this feature of the Quarterly the compiler intended that each issue would present a well-rounded review of the THE RELIGIOUS WORLD. However, since this would require considerable perspective from the point of view of time and thus delay discussion of current issues, it has been decided to continue to use this form. W. P. W.)

Generally speaking it should seem possible to review the events of the religious world without impinging too seriously on the political scene. But in present-day Japan the conservative trend in politics is so closely associated with a possible revival of State Shinto in some form that current political issues are very much the concern of persons sensitive to the conflict between "church" and state.

Bereaved Families Association

Take, for example, the present drive to increase pensions for war veterans and the bereaved families of war dead. There are reported to be 1,800,000 families affiliated with the Japan Bereaved Families Association (*Nihon Izoku Kai*) which has its headquarters in Tokyo at Kudan Hall, better known to foreign residents as "Army Hall." This membership represents roughly eight million individuals or an estimated 500,000 voters. As this organization develops political power, and it most certainly will, a number of serious issues will arise. One concerns the future status of Yasukuni Shrine, which is dedicated to the veneration

of the spirits of the war dead. More than two million soldiers are enshrined there. Most of them made the supreme sacrifice in World War II. Even though the priests take no active part in any propaganda, the shrine is nonetheless the natural spiritual center for the bereaved families as well as many military and rightist organizations. On January 13 some 2,000 members of bereaved families assembled at the shrine to offer prayers for the success of their campaign for increased pensions. They then staged a five-day sit-down-strike which resulted in the government's capitulation. Increases will be granted which will cost the taxpayers an additional ¥13,000 million. It is this group which is the back-bone of the drive to give the shrine the special government recognition and support discussed in the last issue of the Quarterly.

National Foundation Day

The Bereaved Families Association is also a strong supporter of the proposed bill now before the Diet to redesignate February 11th as National Foundation Day, but leadership for the drive appears to come from

the Shrine Association (*Jinja Honcho*) and shrines in general. Newspapers and periodicals have been filled for weeks with articles pro and con on this subject.

As is to be expected the Communist *Akahata* (Feb. 6) opposes the bill, claiming that it is "intended to revive the lost prestige of the Emperor as well as Shinto and make it easier to deprive the people of their democratic rights." According to a columnist in the *Sankei Jiji* (Feb. 10) the public is taking a rather critical attitude toward the proposal. "It will not do," says Tenko, "to set aside that day, the historical significance of which is so dubious, as a national holiday." But even if it is restored, he says, it will not necessarily mean the revival of "Meiji-ism" and militarism.

The *Shin Yukan* (Feb. 12), however, hopes that the bill will be passed by the current session of the Diet at any cost. "Public opinion," it asserts, "is becoming increasingly more desirous of setting aside February 11 as our national Foundation Day." Yet according to the *Mainichi* (Feb. 12) only 3,000 people, "mostly aged" attended a meeting in the Tokyo Gymnasium (capacity 18,000) to sponsor the movement!

A writer in the *Yomiuri* (Feb. 7) sees nothing amiss in the mythological aspects of the problem and points out in support of his position the mythological basis for such days in the occident; but he goes on to say that Emperor Jimmu's popularity is waning in favor of Emperor Sujin. Prince Mikasa, youngest brother of the Emperor, has come out flatly in opposition to reviving the day and *Sankei Jiji* (Feb. 10) feels that although the ex-servicemen's association and others are working for the bill the prospects of its enactment this year are

slim.

Revival of Ethics Courses

A third question not directly related to religion but of paramount interest to religious leaders is the revival of ethics courses. Space will not permit the full discussion of this which is needed for an adequate understanding of the problem. Suffice it to say that the revival must not be considered as totally reactionary. Many people are seriously disturbed over the current moral situation, especially among youth, and are grasping at straws or anything else. The movement should not be condemned outright as some are inclined to do. Years ago a very devout and scholarly missionary, Dr. H. V. S. Peeke made a careful study of the ethics courses and found "little to criticize and much to praise." (*The Christian Movement in Japan*, 1906)

As soon as Minister of Education, Matsunaga announced last August that courses in ethics would be revived, Ministry officials set to work to prepare the necessary text books. Subsequently the Education Curricula Deliberative Board reported that the schedules would be re-arranged in April to provide for such teaching. Lined up in opposition is the Japan Teachers Union' (*Nikkyoso*), which has a membership of 500,000, and many outstanding educators and educational societies, notably the Japan Education Association.

The December issue of NIPPON OYOBI NIPPONJIN, to mention only one of many magazines discussing the subject, contains three articles related to this problem. Teiyu Amano, former Minister of Education who created such a stir some years ago when he proposed reviving ethics courses, writes

in supports of this position. Under the heading, "On Ethical Education," professor Katsuhiko Shindo of Jochi (Sophia) University discusses the importance of moral education through the medium of social studies. And Yoshio Morokawa, principal of the Third High School in Chiba Prefecture, while urging the development of a new morality, does not regard the revival of courses in ethics as "necessarily desirable."

Religionists Oppose A-H Bombs

Some two hundred Christians and Buddhists attended a meeting at the University Club in mid-February to organize in opposition to the manufacture and use of atom and hydrogen bombs. Fifteen of those present, including the Reverend (Mrs.) Tamaki Uemura, president of the Japan YWCA and Nichion Masuda, chief abbot of the Nichiren sect, were selected as an executive committee. This organization is entirely independent of the leftist-manipulated Anti-A-H Bomb Rally which met in Tokyo in August 1957.

Buddhist Leader Goes to Brazil

The Reverend Nichion Masuda, Superintendent of the Nichiren sect, is planning to visit San Paulo, Brazil, in June in connection with the fiftieth anniversary of Japanese emigration to that country. He was selected at the January meeting of the directors of the Japan Buddhist Federation (*Zen Nihon Bukkyo Kai*). The *Chugai Nippo* (Jan. 10) reports that Mr. Noboru Tsujimoto, who is in Japan as a representative of the Buddhist Association of Brazil, blamed the Brazilian Government's discontinuance of emigration partly to the fact that so many of the immigrants said they had no religious faith.

Ninety per-cent Catholic Brazil, said Mr. Tsujimoto, does not like this.

Compulsory Shrine Worship

Christians concerned about the revival of State Shinto are greatly disturbed over acts of worship required of pupils who went on a school-sponsored visit to the Grand Shrine of Ise last November. Before departing on their excursion the students of the Ikeda Primary School of Nagata-ku, Kobe, were given a preliminary drill in the proper obeisance to make at the shrine. This was based on a guide book published by the Kobe Municipal Primary School Principals' Association and is reported to have involved "bowing twice, clapping the hands twice and bowing once". Two of three Christian pupils from Nagata Christian Church in the group decided not to worship at the shrine and so informed their teacher. (One is said to have apologized to God before performing obeisance.) After the event the pastor of the church, the Reverend Teruichi Matsuda, raised objections to this violation of the Constitution and protested to the Municipal Board of Education. Subsequently the *Mainichi* published comments which illustrate the confusion on the subject which exists in the minds of Christian leaders as well as others. Strangely enough the most outspoken comment, aside from pastors, came from Professor Shoko Watanabe, Shingon Buddhist priest as well as eminent author and scholar. Professor Watanabe said: "The most alarming thing about this affair was that worship was forced upon a school group in total disregard of the individuals' will."

Ancient Ceremony Observed

The annual ceremony of blessing the

clothing of the Emperor was held at Toji Temple in Kyoto for one week beginning January 8. This special service is said to have originated in 834 A. D. by Kobo Daishi, who introduced Shingon Buddhism to Japan. A garment of the Emperor was sent to the temple by the Imperial Household for the ceremony. Protection for the state, happiness and crops are said to be the benefits of this esoteric service.

Secession at Koyasan

Few, if any of the long-established denominations of Buddhism have suffered more from postwar secessions than Koyasan Shingon which has as its Grand Head Temple Kongobuji on Mount Koya in Wakayama Prefecture. There are about fifty Shingon denominations now in contrast to nine in 1941 and one United Shingon Sect during the war. Recently new difficulties have arisen because 150 temples on Awaji island at the eastern entrance to the Inland Sea are unwilling to pay an assessment laid on them by the denomination to finance an anniversary due in 1965. Twenty-six seceded in December and joined Daikakuji-ha. Others are expected to join later as procedures are completed.

Noted Jewish Leader in Japan

Dr. Maurice N. Eisendrath, one of America's foremost Jewish leaders, visited Japan in January on a world tour to explore the possibilities of a world meeting of leaders of all faiths for the purpose of promoting world peace. While here he addressed a meeting of religious leaders held at the Industrial Club under the auspices of the Japan Council for Interfaith Cooperation. He also discussed the subject with Prince

Mikasa, whom he found to be generally sympathetic with the idea. Dr. Eisendrath is president of the Union of American Hebrew Congregations.

Catholic Colloquial New Testament

The newest version of the New Testament in colloquial Japanese, prepared and annotated by Rev. Father, Federico Bartaro S. D. B. was published in December 1957, 2,000 copies sold the first six weeks and 9,000 copies of the gospels in separate booklets. According to the Tosei News (Feb. 21), "many competent laymen and priests are unanimous that this text is much nearer to the original and much better from the literary point of view, than the latest protestant edition in colloquial Japanese."

Tragedy and Service in Rag-Pickers Colony

The life of Tokyo's unfortunate ragpickers reached religious news on two occasions during February. One was when the American Catholic Relief Services in Japan aided the victims of a fire which wiped out a ragpickers colony in Fukagawa, Tokyo. Brother Zeno Lebrowski, a Polish missionary, who is well-known as a friend of the poor, aided greatly in the distribution. The other occasion was the sudden death of Miss Satoko Kitahara, a voluntary helper in a community of ragpickers located on the banks of the Sumida River near Kototoi Bridge. Miss Kitahara, who was referred to in the vernacular papers as "Maria of Ants' Town," was written up extensively because of her sacrificial life of service for these unfortunates.

Buddhist Relief for Ceylon

The Japan Buddhist Federation raised ¥810,000 in relief and collected some 10,000

pieces of clothing for victims of floods in Ceylon. The gift was presented in mid-February to Ceylonese Ambassador, Sir Susanta de Fonseka.

Seventh Day Adventist Meeting

Delegates from fifty churches throughout Japan attended the 20th Biennial Session of the Japan Union Mission of Seventh Day Adventists in late December. The World membership of the church is reported to be 1,100,000; in Japan it is 3,600. Since 1956 this small group is reported to have raised ¥10,000,000 for its 80-bed Tokyo Sanitarium Hospital and to have given 29,000 baskets of food and over ¥4 million to help the poor.

Orthodox Church Troubles

The internal struggle of the Orthodox Church for control of the Nicolai Cathedral at Surugadai in Tokyo and some hundred churches scattered throughout the country continues apace. According to the *Kirisuto Shimibun* (Jan. 1) the Reverend Makio Takai (age 82) has organized a group in Tokyo which calls itself the "Japan Legitimate Orthodox Church (*Nihon Seito Seikyokai*). The struggle goes back to prewar years when Japan's militarists took one of its Japanese pastors to Harbin to have him ordained bishop in order to replace Bishop Sergius. But Bishop One was unable to assume full leadership of the cathedral because more than half the membership would not accept him. Consequently the Church was never recognized by the government under the Religious Organizations Law.

In 1946 the struggle shifted. Soviet sympathizers attempted to take over the church under Bishop One's leadership, but a large

majority of the membership declined, preferring instead to sever the long-standing relationship with Moscow in order to affiliate with an American branch of the Orthodox faith. Consequently, Bishop Benjamin was invited to come from the United States to head the church and served until 1953 when Bishop Irenie arrived and was successful in negotiating with Bishop One. It seemed, therefore, that peace and unity would be restored. But the Soviet-dominated group maintained squatters rights in the cathedral grounds and now another minister, the Reverend Makio Takai, has become its leader and uses the title of "Bishop." The only possible claim he can have to this title would be in case he had been so ordained at the hands of Archbishop Michail Zerzenof of Moscow, who came to Japan in connection with the Anti A-H Bomb Rally in August 1957. While here the Archbishop visited the cathedral and the one congregation that has affiliated with the new group. Thus the "cold war" goes on within the Church, — Soviet workers taking over where Japan's military leaders left off. The official reports give 140 churches and 34,391 members.

New Foreign Language Church

Tokyo is to have one more church for English-speaking residents, — a Baptist Church organized primarily by those who come from the Southern Baptist Convention tradition in the United States. The groundbreaking ceremony for a new \$100,000 Tokyo Baptist Church was held on February 23rd, with officers of the U. S. Armed Forces in Japan and officials of the American Embassy taking a conspicuous part. Music was furnished by the Johnson Air Base 41st Air Division Band. Probably few present

gave much thought to the conspicuous part played by American government officials and uniformed personnel in this service, but its implications will not be entirely lost on the Japanese, particularly those who were given American Occupation-sponsored orientation in separation of church and state. And it will be a little more difficult in the future for anyone to expostulate when officials, Japanese or foreign, publicly identify themselves in non-Protestant religious projects and functions here in this country. For example, exception can hardly be taken when the Metropolitan Police Band assists in the festivals at Yasukuni Shrine or, for that matter, to some items reported in this issue of the Quarterly. Incidentally, it will be interesting to note Japanese reactions when its pastor dons his pilot's uniform at the manse and drives off once a month to the airfield in order to maintain his status in the U.S. Air Force Reserve. The congregation is currently holding its Sunday services in the Armed Forces Tokyo Chapel Center.

Religion and Labor

That labor is deeply disturbed by the propaganda of some religious organizations can be seen from a paragraph in a statement of its general policy by the Japan Coal Miners Labor Union in 1957 entitled, "Concerning Counter-measures relative to Newly-arisen Religious Organizations" which reads in substance as follows:

"The social sciences show that when society is unhealthy new religions spring up and evil teachings become rampant. Among the religious organizations which recently have been encroaching upon various coal mining

areas, are...fraudulent bodies employing violence and teaching that religious belief will enable people to live more comfortably by getting a raise in wages without resort to strikes, prevent injury in the pits, revive the dead, and afford protection from disease.

Thus they fascinate naive people and by considerable investment extend their influence. If left to themselves the unity of the workers will be destroyed to the great advantage of the employer."

But the union recognizes that arbitrary actions against such religions will not accomplish anything constructive and very possibly might help them. It, therefore, lays down the following principles as appropriate:

1. Direct opposition to all religious movements that endanger class unity.
2. Educational activities for the purpose of informing members regarding the characteristics of the Soka Gakkai and others that are exerting a harmful influence among laborers.
3. Believers of new religions who are creating difficulty for unions should be persuaded to cooperate in a unified program.
4. Assistance to those members who are suffering hardships, because the inroads made by these religions through their interest in the workers indicates a weakness in the labor movement itself.

New Catholic Boys School

A new boys school, Seiko Gakuen, is to be opened in Yokohama this spring with an initial enrollment of 180 for the four years of middle school.

The Book Shelf

Compiled by JOHN HESSELINK

JAPANESE BUDDHISM AND CHRISTIANITY

by Tucker. N. Callaway, Tokyo, Japan, Shinkyō Shuppansha, 1957. 320 pp. ¥450.

The publication of this volume is interesting in that it represents the awakening among Christian thinkers that before proclamation of the Gospel can have telling effect, one must grapple with the issues between the faiths involved.

The present volume is forcefully written and informative. As the author states, it is written from the conservative perspective of Protestant theology. Despite the announced position, the author is quite broad with respect to theological and scientific issues. Thus it represents a work from a wholesome type of conservatism.

In terms of content, the author has devoted himself to an analysis of the Zen, Shin, and Nichiren sects of Japanese Buddhism, viewing them in terms of their philosophy, concept of enlightenment and ethics. In his study he finds that there is a fundamental sameness with respect to philosophy and enlightenment. The major differences in the sects result from variations in the method of attaining enlightenment. Thus, to a great degree, when we describe each group, we are always talking about the same thing with slight variation in emphasis and perspective. Because it is true that all three groups share the common Mahayana idealist tradition, our author might have simply dealt with this tradition and used these sects as illustrations, eliminating much overlapping. In contrast to the Buddhist philosophy, he sets the Christian view represented in his convictions.

Before turning to deeper matters, readers will find the inconsistent arrangement of footnotes disconcerting. The footnotes were intended to be in the rear of the book but now and then appear on the page without apparent design. A further historical note on the origin of Zen Buddhism is in

order. Zen Buddhism does not originate in the Tendai School. It had an independent development in China and was the last Buddhist import into Japan in the Kamakura period. The similarity of philosophy is due to its being in the general Mahayana stream.

The general thesis of the book aims to make clear the unbridgeable gap that exists between Christianity and Buddhism. This gap rises out of the implications of Buddhist thought. Buddhist monistic idealism is seen to be irreconcilable with Christian realistic pluralism. While there is a great deal of validity in this way of stating the basis of dissimilarity, it is the opinion of this reviewer that our author drives this conceptual analysis too far, even to accusing the Buddhist of being a solipsist. As a result Buddhist thought is distorted. A few reminders would help prevent such distortion. Buddhism is primarily concerned with salvation. As a result it is only secondarily philosophy and primarily religion. Religion is poetry and seeks to create effect rather than simple transmission of conceptual truth. Buddhist expression is in line with its desired effect. This is why its followers do not consider it nonsense as Westerners usually do. Because it is interested in salvation peculiar care must be used in interpreting its expression. The radical statements must be placed in proper religious context.

Our author believes that the Buddhist does not believe in the existence of the external world (p. 40, 41) This problem was thoroughly discussed by medieval Buddhists and the idea of "Mind-Only" was taken to mean that the ultimate basis of existence is spiritual or mental rather than materialist or substantive. The concept of *maya*,

which is decidedly a difficult term, is better interpreted as delusion rather than illusion. Delusion implies more of mistaken knowledge about that which exists, but illusion has the connotation that something does not really exist. *Maya* is basically a teleological term indicating that through ignorance man views things as independent of their ground and thus possessing intrinsic value which then gives rise to desire, etc. In view of the ultimate mind things are nothing and have no real (independent) existence or value, but in relation to individual minds things do exist. While we may be identical with the *Busshin*, our particular minds are not identical with other individual minds. The relation of the individual mind to the *Busshin*, or *Alayavijnana* is difficult, but is taken up quite thoroughly in the *Yogacara* tradition.

This misinterpretation of *maya* distorts the general interpretation of Buddhism throughout the book. The author presses implications ontologically and ethically which historically have been denied by Buddhists. The analytical shriveling of the Buddhist concept of *Jihi* (Compassion) (p. 31) results from the confusion of ontological, epistemological and teleological aspects of Buddhist thought without giving due regard to the purely religious character of the statements. In applying rigorous logic to Buddhist thought the author fails to account for Buddhist religious experience, particularly in relation to ethics (p. 43). Thus while the writer is informative, he does not truly let Buddhism speak for itself. An example of this distortion appears when the author discusses *Shin* faith and fails to relate directly the peculiarly strong connection in *Shin* of works and gratitude. Arthur Lloyd many years ago called attention to the strong Pauline characteristics of *Shin* faith.

With respect to the problem of Christianity, vis-a-vis Buddhism, our author states that the question of proof or disproof of the truth of Christian or Buddhist presuppositions lies beyond our capability to state. Such a position would seem to undermine the initial aim of this book which is apologetic. Apologetics is concerned with the ques-

tion of truth. Superiority means nothing, if it is not truth. If truth is unobtainable, how determine superiority? In spite of this, our author concludes on the superiority of Christianity without first determining the truth of Christianity over against Buddhism.

In consequence of his views and analysis of Buddhism, the author places the Buddhist in an unfair position by defining the alternatives as irreconcilable and then stating that if the Buddhist submits himself to Christian categories, he will see the error of his position. However, this may be, it is a double edged sword, and the author should be willing to step out of his context and submit to Buddhist categories. Here the insufficiency of merely drawing logical implications of ideas becomes apparent. Religion is not just logic and if logic were applied to Christian doctrine, how logically defend Incarnation, Trinity, *Ex Nihilo*, etc.? Out of fairness we should not expect more of our opponent than we are willing to do ourselves.

Rather, it would appear that to converse with the Buddhist we both must step out from our provincial perspectives, and basing ourselves on the undeniable needs and experiences of mankind, indicate how the corresponding faiths meet the needs of men here and hereafter. We must determine how each faith views man in his existence, his value, the validity of his judgments and the relation of man, history and faith. Such a perspective saves us from the abstractions of a merely doctrinal game of chess and relates directly to man and his existence. This also has the effect of allowing the respective faiths to speak for themselves in relation to specific problems.

A note on method may also be made. The practice of using questionnaires for soliciting views has many problems. Are the questions clearly stated? Are they clearly understood by readers? Are the answers intelligible and capable of sound interpretation? Are the answers representative both in number and quality of answer? Such a procedure must be used with extreme care.

Despite any criticism which may be made of

this work, it is a worthy study. It is an attempt in an area of great importance and *it is hoped that the author will make himself more available to works in Japanese dealing with such topics*. Dependence on English sources restricts our view and increases

the uncertainty of interpretation. Whether the book will accomplish the author's apologetic purpose is for the future to determine.

Alfred Bloom

A COMPARATIVE STUDY OF BUDDHISM AND CHRISTIANITY

by Dr. Fumio Masutani. Tokyo: Young East Association, 1957.

This volume by a well-known Japanese Buddhist scholar is a welcome addition to advancing thought in the area of comparative religion. The author takes seriously the challenge of Christianity and has pitted his knowledge of clarifying the issues between the two religions. The author's grasp of essential Christianity is to be commended, though his professed desire for objectivity is not quite attained.

As to organization and content, Dr. Masutani begins with four concrete questions that a religious man asks: What is the nature of man? What should I hope to be? Upon what should I rely? and, What should I do? These questions pertain directly to the religious situation. They challenge each religion to speak concretely. Dr. Masutani shows how Buddhism of both the "reason" and "faith" types and Christianity (a "faith" type) respond.

The author refrains from pronouncing judgment on the superiority of any type of religion. He attempts to allow them to speak for themselves. The reader can draw his own conclusions. However, we may note that in the selection of terms and the tenor of the work unavoidable human bias is present but not obtrusive.

Beginning in Part I with the self-examination of man, the distinction of Buddhism as the way of faith or the rejection of reason is set forth. The author develops the idea that Buddhism, through self-reflection, came to depend entirely on the thinking faculty of man. Buddha had great confidence in the reasoning power of man. Jesus is said to be the antithesis of this approach. The basis of this assertion is that Buddha, as the

Greeks, had a tradition of "inherent good", while the Hebrews had a tradition of "inherent evil". Thus Jesus, in the Hebrew tradition, gave up reason. Sin was the basic category rather than transiency or death.

While in general it may be true that the theory of inherent evil is basic to Judaeo-Christian tradition, the scheme of our author requires some modification. The picture of the rejection of reason in Christianity is certainly overstated, and behind it we discern the Harnack approach which held that the simple religion of Jesus was corrupted by Hellenization. This theory has been questioned in recent years. The use of such terms as "fragile in mind with no intelligence" are too strong and convey the idea that the disciples were simply credulous. The tradition of dialectic and reason in Paul, Justin Martyr and Augustine is lacking. The author does not seem to be aware of the great problem of faith and reason as it developed in the patristic and medieval periods.

It may also be pointed out that Buddhism is not so completely rational as our author maintains. The determination of suffering as the basic ill of man was not rationally attained by the Buddha. He was simply confronted with the facts of suffering. This is evident in such stories as that of Malunkyaputta and the poisoned arrow in which the Buddha states that in attaining salvation one must accept the prescription without question as one is cured of a wound by a doctor. If the patient were to ask interminable questions he would die before complete understanding were attained. This points to the ultimacy of faith. The Buddha himself recognized that certain problems were not open

to reason and concern for them would lead to distraction. Reason is not negated but transcended to a more ultimate perspective.

To a certain extent primitive Buddhism and primitive Christianity are really incomparable. *In the long historical perspective Buddhism was a philosophy seeking a religion and Christianity was a religion seeking a philosophy.* There is no pat scheme which will be satisfactory to mark off the differences in these two religions. Reason vs. non-reason is not adequate. A possibility is philosophy vs. religion as the way of salvation. Both religions, however, found that both philosophy and religion are necessary for man to find his accord with reality. Thought and devotion must go hand in hand if the whole man is to fully enter salvation.

Part II takes up the question: "What should I hope to be?". This is the consideration of the problem of happiness and its attainment. As a first step both Jesus and Buddha reject attachment to earthly things. Buddha does so in the name of Nirvana and aims at release from the cycle of births and deaths through the use of reason seeing things as they are in accordance with the four noble truths. Jesus sees a greater world of the kingdom of God which calls for the greatest sacrifice of earthly relations. The basic distinction of reason vs. faith governs the analysis of the teachings.

Our author makes the gap between the way of reason and the way of faith absolute and thus places a choice before us in their irreconcilability. Dr. Masutani gives no final answer but such an absolute gap demands that some choice be made. Man cannot be considered to be rational and fully capable of saving himself and at the same time be considered sinful and totally incapable.

With respect to the Buddhist claim that man can attain salvation for himself, Dr. Masutani does not explain how, if man's reason is enmeshed in passion as Buddhist analysis states, it is able to initially disengage itself long enough or strongly enough to permit attainment. We know from scattered passages in the "Psalms of the Brethren"

and the "Psalms of the Sisters" that attainment was very difficult. Something more than rational effort was needed. The story of Godhika, who committed suicide when he arrived in order that he should not backslide, indicates the frailty of man's reason not only to get to the goal but to keep him there. The *Vinaya* rules also indicate the very human problems that even reason cannot always handle.

"What should we rely upon?" is the question in part III. Two types of faith are distinguished: "faith through understanding"; "faith through person." Faith through understanding is coming to a decision concerning a teaching after understanding it. Buddhism is thus a process of faith, understanding, practice and attainment. But in the analysis wisdom is superior. In Dr. Masutani's statement of the problem we find faith being based on the understanding of the teaching (p. 72) and then a quotation from an ancient scholar to the effect that "faith is the prerequisite to understanding and practice" (p. 73). Later it is stated (p. 74) "that wisdom can only accomplish its task when supported by steadfast faith. Subsequent analysis turns on the supremacy of faith in the achievement of wisdom. Moreover, faith is said to be conversion to the three treasures.

The development of the concept of faith leads to the second type of faith, that of, "faith through a person." Here an analysis of the *Jōdō*, that is, the Pure Land type of Buddhism is given, in which faith arises from admiration and dependence; a view that stems from a description of the sinfulness of man and his entanglement in *karma*. Pride in reason is cast off. This faith is a gift and is compelling. Dr. Masutani gives a very excellent account of the faith relation. In this study he finds great similarity between Buddhism and Christianity. The main difference between them lies in the character of Amida and God.

It is strongly asserted that Amida is not God but a man developed to the highest potentiality and potency. This mode of retaining connection to traditional Buddhist thought leads to internal

contradiction. The inability of man is pictured sharply. Yet it is maintained that this one man, Hōzō Bosatsu, as a man, attained perfect enlightenment by his own effort. Thus the basic thesis is weakened, for if one man can do it, all have the possibility. What marks this man as an exception? If *Mappo*, that is, the age of decadence, is invoked, we may ask: how and in what way are ordinary men worse than earlier men? How did they get that way. An analysis of the origin and character of human sin is lacking. It appears from the study, that, though there is refusal to call Amida, God, he functions as God in relation to our sinful consciousness. The question then revolves about the trustworthiness of man's religious consciousness.

Part IV is a study religious practice and morality. Christianity is described as behavioristic and based on imitation of Paul-Christ-God. Buddhism is characterized by mercy, derived from feeling the same sorrow with other creatures. Whether this mercy issues in action or not is left unan-

swered (p. 174).

Buddhism is said to aim at human improvement by way of cultivation of the self. In Christianity imitation of God, by doing God's will, is the highest aim.

Dr. Masutani has drawn a fairly accurate picture of the character of both Christianity and Buddhism. The chief difficulty lies in the fact that religious complexity resists categorization into convenient distinctions and a simple contrasting terms. Reason, faith, ethics, worship are involved to some extent in all forms of the religions studied. The author's predilection for the earlier forms of Buddhism opens him to objection in light of the convincing analysis of faith type religion.

We can thank our author for a stimulating book. It is hoped the volume will have wide reading and give rise to friendly discussion between thinkers in both religions.

Alfred Bloom

FUNDAMENTALISM AND THE CHURCH OF GOD by Gabriel Hebert.

London: SCM Press Ltd., 1957. 156 pp., (hard covers, 15 s.=£2.10; paperback, 7 s. 6 d.=£1.05)

This is a book that deserves a wide and respectful reading among missionaries and church leaders in Japan. It is an excellent discussion of an issue which is the occasion for division and misunderstanding in missionary and church relations in this country. Hebert's delineation and discussion of the problem, "How does the Word of God come to us in Holy Scripture, and how is this Word of God to be distinguished from the words of men?" is marked by the learning, clarity, and grace that one has come to expect of British theologians. That he does not confine his discussion to the theological issue of the doctrine of the Word, but also includes a discussion on conversion indicates that Hebert is aware of some fundamental issues that divide the so-called "fundamentalists" from the rest of the Christian church.

Unfortunately, the title of the book is misleading to many. Hebert speaks to a situation in the

student movement in Great Britain and Australia. However, fundamentalism has a different savor in these countries than in the United States. Recent developments in the United States have made it clear that there is an articulate repudiation of the so-called excesses of historical fundamentalism while still affirming its faith. Thus the "new evangelicalism" of the "conservative evangelicals" (this is Hebert's term) does not intend to disavow the five "fundamentals" of the Christian faith, but to deliver them from the disrepute into which the "conservative evangelicals" believe they have fallen by reason of the excessive belligerency of the historical fundamentalists. Hebert addresses his book in particular to the "conservative evangelicals". He is therefore seeking to come to terms with an increasingly theologically significant movement of our day, not to flay a dead horse.

For us who are involved in the Christian

movement in Japan, the following points may be mentioned as of importance to us. Not the least of the importance of this book is the irenic spirit which permeates the whole discussion and makes earnest and constructive theological conversation possible and promising. Here is an Anglo-Catholic seeking, and with good success, to understand and interpret the sectarian point of view. Here is the trained biblical scholar—Gabriel Hebert is an Old Testament scholar of some note—grappling with the implications of the doctrine of the inerrancy of Scripture sympathetically yet critically. Here is one steeped in the tradition of the church, and who firmly believes that “fundamentalism” (in an evil sense) is a grave menace to the church, acknowledging with gratitude the fact that “fundamentalism” by its emphases has been instrumental in preserving evangelical insights and truth. Here is one who values the vital contribution of “fundamentalists” to the missionary movement in our day, yet who brings their movement before the judgment bar of church history. Here is one who exemplifies his plea for theological dialogue, not tirade, nor monologue, but true dialogue with the words, “The right way of controversy starts from the realization that our opponent in the controversy is our brother. I must treat my opponent as my brother in Christ”, and “Let us meet together, for the sake of what we and they have to give and what we and they have to get.”

Another important point in this book for us in Japan is that it deals with the issue that is very much to the fore in missionary and church discussions. This is the issue of the nature and authority of Scripture. While Hebert holds no brief for modernism, yet he attacks their doctrine of the Inerrancy of Scripture in the following summary statement: “too narrow to fit the facts; it cannot be carried through in the exegesis of Scripture without resort to special pleading; it does not explain the admitted imperfection of the Old Testament; it involves a materialistic notion of the Truth. Above all, in being a negative word, it is quite inadequate to express the glory of the revelation

of God in the Scriptures.” Hebert is on strong ground in his criticism of the hermeneutical principles which guide the interpretation of the “fundamentalists.” His discussion of the relation of the Old Testament to the New Testament is impressive. However, his discussion of the more purely theological objections to the “fundamentalists” point of view leaves one with the feeling that he has not grappled enough with some basic issues. His charge that the “fundamentalists” are guilty of the ancient heresy of monophysitism, namely, that even as the Monophysites denied our Lord’s true human nature, so the “fundamentalists” deny the reality of the Bible as a human book, will hardly be convincing to one who holds that the possibility of the Incarnation included the possibility that our Lord could be without sin, yet really man. Are the finite and the historical by definition sinful and relative? If so, what are the implications for the doctrine of the Incarnation as well as for the Biblical writings? Hebert rightly points out the pitfalls into which the “fundamentalists” may easily fall in his discussion of “God’s truth and human formulations,” when they hold that the words of Scripture are adequate to convey God’s revelation. But the discussion points up the need for further discussion on the relative merits of an “encounter” revelation as espoused by Hebert and the concept of “inscripturated propositional revelation” as set forth by the “fundamentalists.” These are but two of the theological issues raised by the book.

Hebert holds that the “fundamentalists” believe that the basis for unity is the Gospel plus the inerrancy of the Bible and also the necessity of a particular kind of conversion. Using a condensation of a novel by the Swedish bishop Bo Giertz, Hebert illustrates the difference between the truly evangelical experience of salvation and the forgiveness of sins and what is depicted as the emotionally-wrought, perfectionist-tending type of conversion promoted by the “fundamentalists.” It is the merit of Hebert’s discussion that he has touched upon this vital issue. It is unfortunate

that his treatment is unavoidably sketchy since it does not do justice to the historically recurrent and persistent notion in theology that the true church in this world is composed only of converted people who live sinless lives. Much more can be said for the "fundamentalist" emphasis upon conversion without its aberrations than what Hebert would seem to allow.

Finally, *the importance of the book for us in Japan is that it is a call to consider once again, reverently and obediently, the meaning of the In-*

carnation. The Incarnation, Hebert suggests, means the repudiation of a *theologia gloriae* "seeking to live with our Lord in the continual light of His Presence, and leaving the world to live in darkness under the power of the evil one," and the affirmation of the *theologia crucis* which means "the acceptance of the form of servant and of identification with men, and involves seeing ourselves as fellow-sinners with them."

Olaf Hansen

SIN AND SALVATION

by Lesslie Newbigin. London: SCM Press Ltd., 1956. 128 pp., 8 s. 6 d net (\$1.20)

This inexpensive book was written by a prominent missionary to the Church of South India, for lay-workers of that Church, who bear pastoral responsibilities for village congregations in Tamil country. Written so as to facilitate translation into Tamil, the English is straight-forward and easily understandable.

The chief value of this book lies in the fact that the writer has succeeded in a brief compass, in setting forth the Biblical doctrines of sin and salvation, while yet maintaining a representation of man, the sinner, which is true to life as it is actually lived. There are no dry bones here, and due to the purpose of the book, there is also little in the nature of highly speculative theology.

The book could very profitably be used as a text or an outline for a series of studies in its area. The outline for each chapter is simple. The progress of thought is logical and coherent, and would lend itself well to use in teaching.

The origin of sin, against the background of God's plan for man, is developed using the stories of Genesis, pictorially interpreted. Man was created in the image of God, but that image was distorted and spoiled. If God were to turn from man the image would be destroyed. That God created man in His own image means that man's essential nature is to reflect God's love.

Sin is the attempt of man to put himself in the

place of God. This attitude of non-faith towards God is what constitutes sin, and the opposite of sin is not righteousness but faith. (This point understood, we can understand the message of salvation in Christ.) Since man was created in the image of God, his desires are unlimited, and unless they are satisfied in God, they cannot be satisfied, which is why sin multiplies so frightfully.

Man cannot save himself, which points up his need for the salvation which God's mighty deeds have brought. Throughout the Old Testament era God was preparing for His great work of salvation. The clue to the Old Testament is found in Isaiah 53.

It is in the section on the atonement that the book presents its most serious theological wrestling. No one theory of the atonement can exhaust its meaning, but we must attempt to understand how the Cross saves. It reveals the love of God, but we cannot stop there. Only a deed can truly reveal love, but to reveal love toward me, the deed must be directed to my need. If I am drowning in a well and a man jumps in and saves me at the cost of his life, I can appreciate that love; but if I am attacked by a tiger and a man jumps into a well and drowns, there is no expression of love in that. Only if Christ's death has reference to my sins, can I find His love revealed to me in the Cross. The Cross is a judgment upon sin,

and in its light I find myself condemned, but at the same time I am held by God as a beloved son. But the full treatment can only be hinted at here.

The story of salvation is carried through to the ultimate consummation: the second coming of Christ, the judgment, resurrection and eternal kingdom.

The book left the reviewer with some un-

THE JAPANESE HAIKU (Its Essential Nature, History and Possibilities in English, with Selected Examples), by Kenneth Yasuda, Tokyo: Charles E. Tuttle Co. 232 pp., yen 1,500.

It is well known that the Japanese *haiku* represents a unique and intriguing form of poetry which has both fascinated and baffled the foreigner. In this volume we have for the first time in English (it is claimed) the real nature and beauty of the *haiku* revealed in "lucid commentary phrases that emphasizes its rightful place in the realm of poetry." The author, an American of Japanese descent, received the Doctorate in Japanese Literature from Tokyo University and is the first American to be so honored by that school. Since

answered questions. The question of how sin entered the world in actual fact is not touched upon, nor is there any hint given of how or whether we should try to handle this problem. One wishes the book spoke as eloquently of what salvation means practically in the daily round of life, as it does in the case of the effects of sin.

Neil H. Braun

he has also done graduate work in literature at Columbia University in the U. S. he is well qualified to do what he accomplishes here, *viz.* not only discuss various examples of the *haiku* along with quotations from Japanese writers, but also contrast these with quotations from Occidental poets and philosophers such as T. S. Eliot and John Dewey. Once again the Tuttle Company deserves the warmest praise for a superbly bound edition.

J. H.

ZEN FLESH, ZEN BONES (A Collection of Zen and Pre-Zen Writings), compiled by Paul Reps. Tokyo: Charles E. Tuttle Co. 211 pp., yen 800

This volume is uniquely and colorfully bound. The stories, teachings, and maxims which make up the book are equally unique and colorful. This actually four books in one: 101 zen stories which recount experience of Chinese and Japanese Zen teachers of a period of more than five centuries; "The Gateless Gate," a collection of problems that Zen teachers use in guiding their students toward "release"; "Ten Bulls", a translation from the Chinese of a twelfth-century commentary upon the

stages leading to enlightenment; "Centering", a transcription of ancient Sanskrit manuscripts that present an ancient teaching that may be the roots of Zen. The reader may well ask, "What is Zen?" According to the blurb, the question can never be answered, "because in answering Zen would cease to exist. And Zen *does* exist, triumphantly and under many names, wherever man looks for a way of life, for a religion, for an aesthetic—as this book makes abundantly clear."

J. H.

AN INTERIM REPORT ON NON-CHURCH CHRISTIANITY IN JAPAN
W.H.H. Norman, from Kwansai Gakuin University Annual Studies, 1958.

This little reprint by a professor of Christian Ethics at Kwansai Gakuin University will be of interest and value to all those who have a vital interest in the Non-Church Movement and its place and influence in the Japanese Church. Presented with a sense of humility and as an incomplete study this "interim report" gives valuable insight into the influence of Uchimura. Based on replies

to a questionnaire sent to ministers of eight Protestant denominations in Japan, the findings are too complex to briefly summarize here—but many will want to secure copies from the author or the university. Further studies of this type are to be welcomed and gratitude is due the writer.

R. P. J.

With the Missionary Fellowship

I. Personals

Compiled by Mary Catherine Fultz

FURLOUGH NEWS

(AG) JUERGENSEN, Mrs. Nettie, is expected to return to Nagoya from furlough in the U.S. in May. (MSCC) MILLER, Miss Jessie M., has returned from furlough in Canada and is at work at 6 Teppo-cho, Mano-cho, Gifu-shi.

(CN) BENNETT, Rev. and Mrs. Merrill S. and family are scheduled to sail to the U.S. on furlough on April 25. (CEC) HOROBIN, Miss Harriet M., is to sail for furlough to Canada in May. (PS) JEFFREY, Miss Sarah, has returned to the the U.S. on emergency health furlough. She was accompanied to the U.S. by Miss June Lamb. Miss Lamb has returned to Japan this spring. (OMS) SHELTON, Rev. and Mrs. Arthur, are expecting to sail to the U.S. in April for their furlough.

REINFORCEMENTS

(M) Born to Mr. and Mrs. Eliot SHIMER, Linda Marie, on February 21.

(PS) Born to Rev. and Mrs. Benson CAIN, Bibb Randal, on February 1, 1958.

Born to Rev. and Mrs. J. T. MAGRUDER, James Tyler, Jr., on February 14, 1958.

(UCMSO) Born to Rev. and Mrs. Hallam SHORROCK, Judith Anne, January 21, 1958.

MARRIAGES

Mrs. Mae HENNINGER, former missionary to Japan, and Mr. Earnest TRUEMAN, former Y. M. C. A. worker in Japan, were married in Toronto, Canada, on February 1st. Mr. Tureman is the father of Miss Margaret Trueman, of Ryogoku, Tomisato, Chiba-ken.

CWS Director Received in Audience

Dr. R. Norris Wilson, executive director of Church World Service in the United States, and Fletcher Coates, Associate Director of Public Relations for NCCC-USA, were in Tokyo February 17-21. On the twentieth when Dr. Wilson was received in audience His Majesty expressed the gratitude of the Japanese people for the help which American Christians had sent since the end of hostilities and his deep interest in the American churches' efforts on behalf of the resettlement of Japanese emigrants to Brazil. On the previous day the Minister of Welfare, Mr. Kenzo Koriki, after expressing his appreciation for the aid received said that although he was not a Christian himself, he along with other people in Japan had learned through the work of Church World Service that Christian motives of love and service offer great hope to people in times of distress and trouble.

The *Quarterly* has not contained *Personals* in recent issues and there has been considerable discussion as to the advisability of continuing them. If sufficient items are reported we shall be glad to continue this feature but the burden of responsibility for submitting items rests with the correspondent of each mission. Please send all items for the July issue to Miss Mary Catherine Fultz, Kinjo Gakuin, Omori, Moriyama Shi, Aichi Ken. Deadline: May 20.

II. Mettings

Reported by JCQ Area Representatives

Sendai Missionary Fellowship

The home of Paul and Helen Baumgartner, Sendai, was the scene of the February meeting of the Sendai missionaries. The Baumgartners are the only two-piano mission team in the Tohoku, if not in all of Japan. They are on the faculty of Miyagi Gakuin.

The round-the-circle chat on "Why We Are Here" brought forth an occasional laugh as to matrimonial revealings, genuine convictions as to Kingdom Building. The selfless, "understatement" reminiscences of imprisonments during the last war, were heart-moving. One of the group was in solitary confinement in China for 21 months, her sole source of reading, the Bible and a volume of Dickens. Another, herself interned in Sendai, revealed the faith of the family cook. "On one of her daily trips to the jail with food for my husband, she, at the risk of her life, tucked into a rice bowl a message from me, written on a tiny bit of paper." The Rev. Rodney Henrie, who came to Japan last August, unconsciously tied up the informal confessionals into an inspiring bundle when he ended, "Sometimes my bride and I get homesick, and wonder a bit if we've chosen aright, but these revelations make us sure and certain!"

Attendance, including five children, totalled twenty-eight. Guests were the Rev. Bill Hinchman, Tokyo, field secretary of the American Baptist Missionary Fellowship; and Lt. Col. and Mrs. Bauch, Funaoka, consecrated Christians, who are helping to shape Japan's future.

A pot luck supper preceded the program. Incidentally the two gallons of ice cream were contributed by the Army officer who is commanding officer at Camp Funaoka.

The Sendai Group holds a joint worship and a social gathering, monthly. It includes missionaries from the Kyodan, the Southern

Baptist Convention, the American Baptist Foreign Mission Society, The Conservative Baptist Foreign Mission Society, the Oriental Missionary Society, and other groups.

Alliene De Chant

SECOND REFORMED THEOLOGICAL CONFERENCE

April 28, 29- Osaka Christian Center

Program

Monday, April 28

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| 9:00-10:00 a.m. | Registration |
| 10:00-11:00 a.m. | Opening Service, Rev. Heinz Gunther, Missionary of the Reformed Church in Germany. |
| 11:00-11:30 a.m. | Registration |
| 11:30-12:30 | Lunch |
| 1:00- 3:00 p.m. | Lecture and Discussion
-"Biblical Study: The Sermon on the Mount", Part I. Dr. John Wick Bowman, Professor of N.T. Interpretation, San Francisco Theological Seminary. |
| 3:00- 5:00 p.m. | Lecture and Discussion
-"The Psalter and the Hymn in the Reformed Tradition". Rev. I. John Hesselink, Missionary of the Reformed Church in America. |
| 5:00- 6:30 p.m. | Dinner |
| 7:00- 9:00 p.m. | Lecture and Discussion,
"Aspects of Ethics". Dr. Henry J. Stob, Professor of Ethics and Apologetics, Calvin Seminary. |

Tuesday, April 29

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|-----------------|---|
| 7:30- 8:30 a.m. | Breakfast |
| 9:00- 9:50 a.m. | A Service of confession and Praise using <i>The</i> |

	<i>Hymnbook.</i>
10:00-12:00	Lecture and Discussion, "Biblical Study: The Sermon on the Mount", Part II. Dr. John Wick Bowman.
12:15- 1:15 p. m.	Lunch
2:00- 3:00 p. m.	Business Session
3:30- 5:30 p. m.	Lecture and Discussion, "Aspects of Ethics". Dr. Henry J. Stob.
5:45- 6:45 p. m.	Dinner
7:00- 9:00 p. m.	Lecture and Discussion, Pres. Hidenobu Kuwada, President of Tokyo Union Theological Se- minary, and Professor of Dogmatic Theology.

This conference is sponsored by several missionaries who are bound together by a mutual appreciation for the Reformed heritage which stems from John Calvin in particular. They represent, however, several different denominations. This conference is primarily for study, fellowship and renewal; and is open to all interested persons, regardless of their background or theological viewpoint. A brief summary and appraisal of last year's conference by David Swain can be found in the April, 1957, issue of *The Japan Christian Quarterly*.

Those attending the conference will be housed at the Osaka Christian Center, (near Osaka Jogakuin), and a nearby inn. Expenses will be minimal. Applications should be sent to the Rev. Mr. Irvine Mitchell, 515 Niuemon-cho, Higashi Ku Osaka.

INTERPRETERS NEEDED FOR THE 14th WORLD CONVENTION ON CHRISTIAN EDUCATION

August 6 — 13, 1958.

Will you share with others? We need 180 Interpreters from Japanese into English to help in the small discussion groups which meet each morning except Saturday and Sunday. Our Japanese Church School Teachers and Pastors do not all know English but they have much to share with others IF those who can will act as an English tongue for them. We do not ask for professional perfection, but rather that in the small groups everyone may have an opportunity to participate in the discussion.

The discussion groups will be divided into sub-sections of the following Five Divisions:

- I. Children's Work
- II. Youth Work
- III. Adult Work & Christian Home
- IV. General Christian Education (for full time workers)
- V. The Christian Responsibility of the Layman

If it is laid upon your heart to build this bridge of understanding will you please indicate your willingness and your preference the Study Group in which you would like to interpret by writing to:

Miss M. Jean Macdonald
Japan Committee Office,
9th Floor, Christian Center,
2 Ginza, 4-chome, Chuo Ku, TOKYO.

If you would like any information about the Convention or about interpreting you are also invited to write to the above address.

Volunteers needed

14th World Convention on Christian Education

Mid-Summer, JAPAN 1958

(See article above)

"Christ is the Way, The Truth and the Life"

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